The Missionary Herald

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A FEW months ago a questionaire was sent to 700 leaders in the Congregational Sunday schools. As a result of these replies it is clear that the great majority believe that definite and attractive mission study should be pressed in the Sunday schools by a stirring campaign immediately. Most of them believe in setting aside definite Sundays, so that the children know to what they are giving their money. The vote was nearly equal as between the Five Missionary Minutes each Sunday or the Occasional Longer Program as the best methods of education.

Reaching the Sunday Schools

The new plans of the educational department follow out this result. In the Home Department of this number appears a statement for every Sunday school leader to read. To every superintendent and to a thousand or more leaders the plans are to be sent in detail the first Sunday in September. Each Sunday school ought to take definite action in its first teachers' meeting concerning the educational calendar offered by all the societies of our denomination. It is a fair proposition, backed by common sense, that our schools should in turn study the work of our societies.

THESE plans offer one of the most attractive investments ever placed before young people. After reading that story of the two hospitals, who could refuse to make it a banner year in their school? Dr. Watson more than deserves his building immediately, while the Diongloh station is certain to become one of the strong centers of our work in China. Each school can have its own share in the work, with shareholders' certificates for every child that gives and prays. Since every dollar counts on the apportionment, churches and pastors will doubly rejoice in the best the schools can do. The new feature of close cooperation with the Woman's Board plans will be appreciated, as the one envelope contains the entire educational program for the autumn, thus relieving the superintendent of any uncertainty. We believe the plan of the work is good. Now for working the plan.

Who Can Help Giving?

EACH month sees Turkey's troubles increase till it seems that some decisive issue must come. To the drain of the Italian War have been rapidly added widespread and organized revolt in Albania — Mr. Erickson wrote that Elbasan was both a boiling pot and an armed camp — the mutiny of troops far and near, the collapse of another ministry, the dissolution of parliament, sharp fighting on the Montenegrin border, threatenings of war with Bulgaria, and, latest of all, earthquakes spreading new terror and desolation over a populous region round the capital.

A Shaken Land

To say that the situation is portentous is to state what every one who looks must see. Almost anything seems possible: civil war, the deposition of the Sultan, a military dictatorship, even the dismemberment of the empire. Yet it is idle to predict. Forces and counterforces are at work, many of them intricate and themselves confused, that make it impossible to tell all that is involved in any event. One cannot forget that Turkey has lived through many crises, and that often what was whispered as impending and even inevitable did not transpire.

Meanwhile, it is to be recognized that the new ministry, which is Anti-Unionist, is made up of strong and experienced units; the problem is whether they can hold together and command the confidence of the country. Already some more liberal measures have been announced. A commission to investigate Albanian claims is on its way, and apparently will be welcomed. The interior of Asiatic Turkey is, fortunately, little aware of the crisis at Constantinople. Perhaps if the new ministry is wise, tactful, and vigorous, Turkey may yet weather the storm.

Japan's Most Memorable Reign

THE death of Emperor Mutushito, July 29, removed one of the truly great monarchs of the world and as noble a ruler as ever sat on the throne of Japan. His long reign of forty-five years covered the entire period of Japan's transformation, from the overthrow of the Shogunate and the feudal system to her full establishment as a constitutional monarchy and a Great Power. While meddling with the actual administration of government as little as does the king of England, and while supporting loyally whatever ministry was in power, Mutushito yet showed himself a sagacious and devoted friend of the new Japan. Relying on the wisdom and integrity of his counselors, the "Elder Statesmen," he supported them unswervingly in that program of reforms by which Japan was made over from a land of serfs to a modern nation.

Personally, Mutushito was not much Westernized; in speech, manners, and religion he held loyally to the ways of his fathers. But he was an open-minded, broad-gauged, sincere, and patriotic ruler, who sought not his own glory, but his people's good; whom they might justly revere and easily worship. He could not but be tolerant and even appreciative of Christianity as he saw its benefit to Japan. His personal gift to the Army Young Men's Christian Association during the Russo-Japanese War, and his special commission to a missionary of the American Board, Dr. DeForest, for service among the soldiers in the same war, will not be forgotten.

His successor, the Crown Prince Yoshihto, mounts a throne which his royal father made both firm and resplendent. May the spirit of the dead monarch descend upon the living emperor! And may his reign prove what in Japanese fashion it is already styled, *Taisei*, "an era of great righteousness"!

The Contrast in Japan

MORE timely even than was anticipated, in view of the death of this emperor whose reign linked Old and New Japan, is Secretary Bell's vivid sketch, entitled "Today in Japan; with a Glance at Yesterday," which appeared as the July number of the Envelope Series. Copies of that issue will gladly be sent, singly or in reasonable number for careful distribution, upon application to the Board's Publication Department, with stamp for return postage. The subscription price of the Envelope Series is only ten cents a year, postpaid.

Patriotism Growing in China

A FREQUENT argument against the continuance of the new republic in China has been that the Chinese in general have known nothing of patriotism as the West understands it; that they have had little national spirit or coherence. Every sign, therefore, of devotion to country is the more noteworthy. Such significance has a mass meeting of the Protestant churches of Peking, held the middle of June at the church of the Methodist Mission, to promote the patriotic contribution scheme in the churches. This scheme, reported in the news dispatches of late, seeks to rouse the citizens of China to raise such funds by their free gift, that the republic will be relieved from making the proposed huge foreign loans. Three Christian men, all of the name of Wang, and all high in office, were the speakers. One was the head of the Board of Justice; another, C. T. Wang, acting head of the Board of Public Works; the third, who holds a high place in the Board of War, made the basis of his appeal that, as Christ died

for the world, the Chinese should be willing to sacrifice their money for their country. Miss Miner, who reports that the meeting was one of great interest, notes the response of the girls connected with the Peking College, of which she is the head. Her last Christmas gift to them, which she had suggested they might give to Red Cross work, they were disposed rather to donate to the cause of republicanism. As the republic was not then effected, the $30 (Mexican) went back into the money box, but now has come out, with enough added to it to make $127 (Mexican), the gift of the girls and two graduate teachers to the patriotic contribution scheme.

The Veterans' Jubilee

AFTER a half century of service, two distinguished foreign missionaries have been called to their reward. Dr. Griffith John, of the London Society's mission in Central China, was born in Wales in 1831. Brought up in a devout home, he sought church membership at eight years of age, and won the approval of a careful examining committee. At fourteen he preached his first sermon, and two years later became known as the "boy preacher." In his college days he bade fair to be one of the foremost preachers of Wales. Then the missionary call was heard, and at length conquered his ambition to be a famous preacher; "one of the greatest victories," he affirmed, "ever won in the arena of my soul." Sent in 1855 to China, when he desired to go to Madagascar, the young missionary buckled none the less earnestly to his task. His characteristic lines of work were pioneering, preaching, and publication; his field was Central China, which he was the first Christian missionary to penetrate; his headquarters was Hankow, upon which "Athens of China," as the citadel of missionary attack, his heart was set. A year ago, breaking in body and mind, this indomitable missionary was compelled to return to England, where he died July 25. But his work goes on; his spirit lives; and the land he found closed is now to its innermost heart open and responsive to the Christian message.

Ten days before the death of Dr. John came the release of the other veteran, Dr. Samuel Jessup, who went to the Syrian Mission of the Presbyterian Church in the war days of 1862, resigning his post of chaplain in the Northern army for that purpose. At that time, before the separation, the Syrian Mission was one of the fields of the American Board, at whose hand the young missionary received his appointment. Dr. Jessup belonged to that distinguished family whose name has added luster to the church at home and abroad, and in particular to the mission field of Syria, of which his brother, the late Dr. Henry H. Jessup, became the delightful historian in his "Fifty-three Years in Syria." Trained as a merchant, Dr. Samuel Jessup rendered a varied service as a missionary, though his chief work, like that of Dr. John, was as an evangelistic or touring missionary. Located in earlier years at Beirut, and also in Tripoli, during his later life, when less strenuous traveling was possible, he settled at Sidon station, where he died. During one furlough period in the United States he acted as Board Secretary in the absence of that official on a visit to the mission fields.

Physician—Heal Thyself!

IF King Leopold could return to this earth, he might not unnaturally utter a scornful laugh over the revelations in Peru. For all the world knows now, what it has taken desperately long to rouse those in authority to regard, that in the gathering of rubber by the agents of an English concern there have been atrocities in the treatment of the native Indians in the remote and tropical forest country of Peru said to surpass those charged against the traders in the Congo Free State. Both the British and the United States governments have at last formally protested, the former urging that the latter, as champion of the Monroe Doctrine, should take the lead in dealing with the

government of Peru. There are assurances that the outrages will be stopped, though the injuries already committed cannot be repaired. Would that the new plans for safeguarding human rights and liberties in that oppressed land might include the heralds of an unfettered gospel! But the Roman Church will have no intruders on that domain, where its rule is supreme.

A Rift in the Korean Cloud

THE American Board has no missions in Korea, and no private or direct means of information as to the unhappy events which have disturbed the Christian movement in that land. However, it has never doubted that the charges that American missionaries were instigating political rebellion, and even engaged in a conspiracy of assassination, against the Japanese rulers of Cho-sen would be proved false; and it has been unable to believe that Korean Christians, as a class, would be found involved in such revolting plots. Nevertheless the astounding revelations which came with the public trial, showing that the so-called confessions of the accused Koreans were wrung from them by torture, have turned the tables even beyond expectation. They constitute a serious and damaging blow to Japan's prestige as a modernized and responsible Power. It is not to be supposed that her high officials and statesmen were party to this dastardly trick; but her local agents and police are directly impugned. A new trial has been ordered; in fairness, judgment should be reserved, awaiting its issue. Meanwhile there is occasion for Christian sympathy for the accused brethren, native and foreign, in Korea, and unceasing watchfulness that the case be not pigeonholed or sidetracked.

The Key that Unlocks

THE worth of the mission hospital in preparing the way for other missionary work has been often remarked but is ever freshly illustrated. Mr. Lewis H. Mounts, a new arrival at Aintab, where he has become a teacher in the Central Turkey College, spent his Easter vacation taking a trip among the villages with an experienced missionary; and he came back from it with many deep impressions, a new interest in mission work, and a clearer sense both of its need and opportunity. The worth of the college was borne in upon him as he realized the necessity for the training of consecrated young men to teach and preach in the villages, and in them to set the example of a genuine religious life. He was also led to appreciate more than ever before the part the hospital plays in opening up new fields. "It was the presence in practically every village of one or more former patients in the hospital that made our welcome so cordial everywhere; for kind and hospitable the people certainly were."

Another Perpetual Subscriber

A CHECK for twenty-five dollars has just been received, to make one of the large city libraries of this country a perpetual subscriber to the *Missionary Herald*. It came from a friend both of the library and of the American Board, who says, "I am glad to be able to do this, as I believe that I am hereby making a permanent contribution to the cause of foreign missions." Needless to say this "contribution" is highly appreciated. Under the standing offer of the Board to accept such perpetual subscriptions, from either individuals or institutions, at twenty-five dollars apiece, the way is open for similar wise investments from many quarters. May their number increase!

Missions and Commerce

THE appeal to sustain missions on the ground that they promote trade is so frankly material that it is often disparaged; yet it is fair, and should have its rightful attention. The introduction of Western ideas into the Orient, which has come primarily or largely through missionary teaching and example, has created new markets in many lands. Mr. Jeffery, of South India, declares the people of his field at Aruppukottai are beginning to use fertilizers, improved plows, and West-

ern machinery. A goldsmith, still so primitive as to wear only a loin cloth, asked him to order from America a piece of machinery for rolling and stamping fancy gold ornaments. "That is the modern spirit. Because of it old Indian crafts are being improved. Manufacturing companies are being organized, foundries built, mines exploited by modern methods, and a banking system is struggling into existence. At present India buys more textile machinery from England, Germany, and even America than do all other Asiatic countries."

Dr. Chambers, of Turkey, reports similar material progress in Cilicia. "On its plains there are already about thirty steam plows, over one hundred steam threshers, a large number of McCormick reapers, and other improved agricultural implements. The volume of the cotton crop is increasing yearly, and consequently also the work of the cotton mills." Of course foreign missions are not directly responsible for all this progress, but they are an important factor in it, and one that those who are interested in the development of commerce will do well to recognize.

African Native National Congress

AN event which may have far-reaching influence is reported to us from South Africa, namely the holding in January last at Bloemfontein, in the Orange River Colony, of a conference of chiefs and delegates of the principal tribes south of the Zambesi. Every observer of affairs in Africa must have recognized the fact that the native races have suffered from lack of unity in plans and efforts for the development of the people; their tribal interests have fostered feuds and divisions which have stood in the way of any plans for the common good. There was no community of thought nor any harmony in action; each tribe planned for its own safety and advancement.

It was a surprise, not to say shock, to many South Africa colonists that such a congress could now be organized. It is claimed that there are five million blacks and one million whites within the district named. The organization was accomplished with great enthusiasm, under the leadership of a Zulu lawyer, Pixley Seme, a graduate of Columbia and Oxford Universities, with Rev. John L. Dube as president. It is gratifying to know that both these men are fruits of the American Board's work and graduates of its institutions.

The announced purpose of the body is to advance the political and economic interests of the native races. The Natal branch of this congress held a meeting in Durban in April, attended by about two thousand natives of all classes, from kraal men with head rings to Zulus having degrees from American colleges; it was marked by entire orderliness and yet intense enthusiasm. Less than a dozen years ago such an assembly would have been impossible; first, because the natives had no wish for such union; and next, because it would not have been permitted by the colonial authorities. That was a time when the fear of Ethiopianism haunted the colonists.

We are not surprised to find accompanying Mr. Bridgman's report of the formation of this congress, an account of the immediate formation of a White League, which league, while professing not to oppose "any reasonable demands" by native races, has for its principal motive "the obtaining by a combination of the white races resident in South Africa a counterbalancing influence to the various existing native, pro-native, and Indian political associations."

Here is a situation which prompts forebodings. The lines of cleavage are being more sharply drawn; on both sides the forces are fast organizing. There is abundant opportunity for clashings; there are wrongs to be righted and animosities to be quelled. It looks as though the missionary would have to act the part of buffer, and get many hard knocks from his friends, both white and black.

AN ORCHESTRA CONCERT IN TURKEY

By Miss NINA E. RICE, of Sivas

IN any land it is a problem to keep fifty lively boarding school boys busy and happy out of school hours. It used to be so in the old days when there was nothing doing in Sivas; little liberty for evening entertainments, athletic sports, or even for new books to read. Perhaps it is even more difficult under the new régime, when many forms of recreation are entering our large city and people are yet untrained to discriminate between the good and the bad. Clubs, lectures, amateur theatricals, new books and papers have been pouring in, but too often they have been trashy, or even atheistic and anarchistic in tendency. So the problem has grown: to supply wholesome entertainment, not only to our own pupils, but to the community of which they are a part.

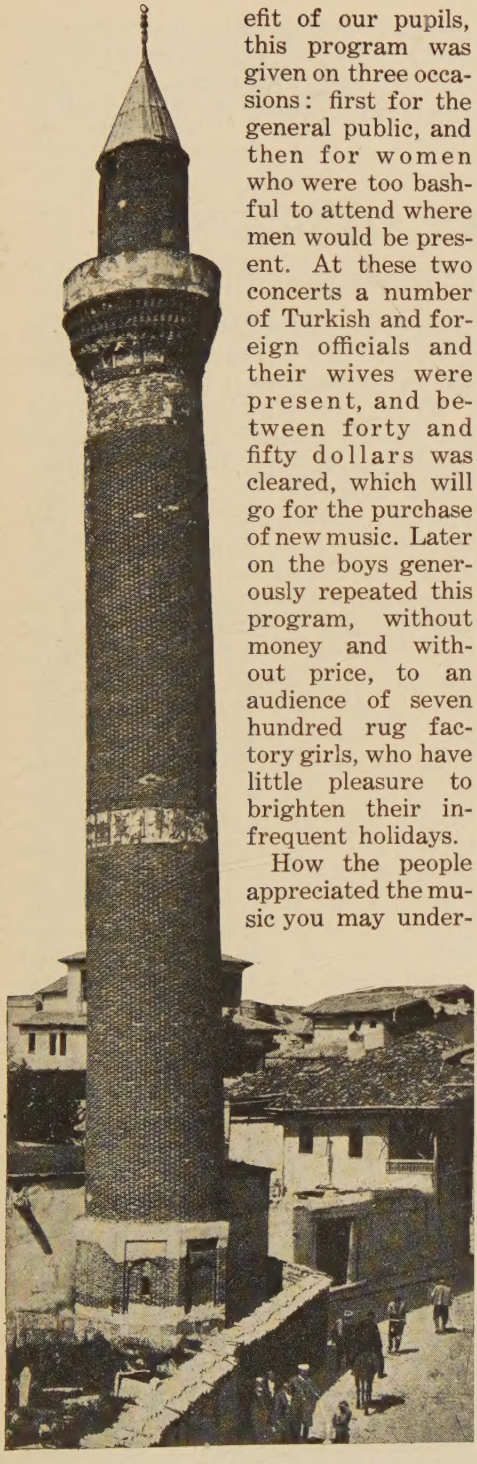
One successful solution has been our normal school orchestra. It was begun several years ago with a few second-hand instruments, an inexperienced teacher, and some very enthusiastic boys. The principal of the school and his wife proved their devotion to the cause by lending their dining room as a practice room, from which issued at all hours unearthly sounds of an old piano very much out of tune, mingled with strains of a trombone and equally noisy instruments. After some months harmony began to issue out of all this discord, and the boys made their *début* at an evening lecture given in the chapel. It was with fear and trembling that we awaited the outcome. Would the boys be able to play "America" through without a break, and what would the church committee say? But the boys "did themselves proud," and the church committee, though of the stern, old-fashioned Scotch type, seemed to enjoy the music as much as anybody.

Since that time the orchestra has been an established institution in Sivas. Some of our most unruly boys have developed a real talent for music and can be easily controlled by making membership in the orchestra conditional upon good behavior. Musical enthusiasm has risen high in the school, so that a second organization has been begun, a large glee club, with Mr. Holbrook as leader. They have already taken part successfully in several public entertainments and given a musical evening to their friends, where several of the boys made their appearance for the first time in solos and quartets, showing real progress in voice culture and musical taste. A great help in this direction has been the new Victor phonograph given to Mr. Holbrook by American friends. Records of fine music do much for those who have never heard anything better than their own efforts.

This year, too, the orchestra has an efficient leader in Nishan Effendi Bekhian, who has returned from college, where he gave especial attention to music. The new 'cellos, bass viol, and violas from Switzerland and the piano from American friends make real music possible. So we aspired, this holiday vacation, to a regular concert with the following program: —

1.	Sultan's March	Orchestra
2.	Flower Song (piano)	Nishan Effendi
3.	Razmyerk	Orchestra
4.	Trio from Mazes	Violin, 'cello, piano
5.	Angels' Serenade	
6.	Three Black Crows	Glee Club
7.	Turkish March	Orchestra
8.	Waltz (piano)	Dr. Levon Sewny
9.	Turkish song, with orchestral accompaniment	
10.	Quartet	Piano, organ, violin, 'cello
11.	Kentucky Babe	Glee Club
12.	Armenian song, accompanied by orchestra	
13.	Turkish National Air	Violins
14.	Symphonie Pastorale	Violins, 'cello, piano

After a dress rehearsal for the ben-



A TURKISH MOSQUE IN SIVAS

efit of our pupils, this program was given on three occasions: first for the general public, and then for women who were too bashful to attend where men would be present. At these two concerts a number of Turkish and foreign officials and their wives were present, and between forty and fifty dollars was cleared, which will go for the purchase of new music. Later on the boys generously repeated this program, without money and without price, to an audience of seven hundred rug factory girls, who have little pleasure to brighten their infrequent holidays.

How the people appreciated the music you may understand from the following article, translated from a Sivas Armenian paper. I have tried to preserve the quaint idioms and the flowery style of the original: —

"On Wednesday evening at two o'clock Turkish there took place a concert, a new thing in our city. It is not given us fully to understand and appreciate the sweetness of European music. We are not critics by inclination, but by the force of circumstances. There is an absolute beauty which man instinctively admires, though he have no definite culture or æsthetic training; our appreciation was of that kind.

"One would think it the monopoly of the Americans to furnish entertainments, everything was so regular and circumspect. As much as I remember, this is the first time the Americans have given a pay entertainment. Every one ready and willing crowded to it, confident that his soul would not be wrapped in disappointment. Every one has been more or less benefited by American schools, and so why should he take into account spending a half or a quarter of a *mejid?* Every one hastened forth to encourage the undertaking. Here come the cultured, high-born individuals belonging to every nation. How could it be otherwise?

"The program was wonderfully varied. Upon a serious, refined, lofty piece followed another lighter, more tripping and enlivening. The music teacher governed his orchestra like a perfect *maestro.* The pieces had been conscientiously studied and practiced; scarcely a false note or mistake was noticeable. Wonderful selections played in succession were the 'Mazes Trio' and the 'Angels' Serenade,' where Miss Graffam, with practiced, harmonious accents, accompanied upon the piano the melody where our souls were transported and thrilled with circling waves of sound.

"Behold Dr. Levon Sewny, with his professional devotion, passes before the piano to play a waltz! And finally, behold the 'Pastoral Symphony'! in

which the water of love like an unction anoints our souls. The deep tones of the violin, the reverberations of the 'cello, and the staccato of the piano blended together to form an unearthly melody, drawing forth our wonder and rapture. Oh, we were benefited by this taste of song and music, and sought one more pleasure in this transitory world!"

AMONG BALKAN STUDENTS

By SHERWOOD EDDY, of the International Y. M. C. A.

During the early part of 1912, and following a month's visitation among the student classes of Russia, Mr. Eddy made a similar tour in the Levant, carrying the personal message of Christ to multitudes of attentive youth in the higher schools and universities, especially to those connected with state institutions. He has kindly prepared for the readers of the *Missionary Herald* the following review of his experiences in the Balkan states. — The Editor.

THE week in Greece exceeded our highest expectations. With only a day's notice of the meetings, in the midst of the excitement of election week, with crowds parading the streets, and many competing political gatherings, we were surprised the first evening to find the hall crowded and numbers of students standing. On the second night two hundred students were standing and it was only with difficulty we could get into the hall. After speaking for an hour, we could hardly persuade the students to leave. A Student Christian Association was successfully organized by Mr. Mott last year in the University of Athens, with its more than two thousand students, and meetings were also held with these Christian men during our visit. I was asked to address the theological seminary for training the priests of the Orthodox Greek Church, also a society of older priests and theologians, and the society of the Anaplasis. The metropolitan of the Greek Church gave us his blessing and expressed his approval of the work.

Our interpreter in Athens was the Olympic champion, who is the leading athlete of Greece and an earnest Christian. The Greek athletes crowded to the meetings as a result. He interpreted like a pugilist and threw himself with fire and force into the work. Just before leaving Athens, the queen received us and asked with deep interest about the Federation and spoke even with tears of the heroism of modern missions. She urged that we organize Bible classes among the students in Greece.

We left Athens with gratitude to God, and passing through the Greek islands touched at Salonica, the ancient Thessalonica, where the church has stood these nineteen centuries in the face of persecution by Jews, heathen, and Turks. Ever since the Apostle Paul spent three memorable weeks in its synagogues from this missionary center has "sounded forth the word of the Lord, not only in Macedonia and Achaia," but even northward to the Slavs. Following the pathway of these early pioneers, we came to Sofia, the capital of Bulgaria. This little country, with its four and a half million people, has rapidly risen into modern civilization since it emerged from the crushing misrule and massacres of the Turkish yoke. Here in the capital, Sofia, which a generation ago was a "miserable village of mud huts," we found paved streets, fine buildings, and a university of twenty-five hundred students. Even a year ago, before Mr. Mott's visit, there was no Student Movement in the Balkans and our undertaking would have been impossible.

But now even the Government University of Bulgaria opened its doors and gave us its large hall. The student meetings were crowded and there was eager interest. On Sunday morning the students filled the large theater, in spite of a competing socialist lecture at the same hour. Some five hundred stayed to the after-meeting on personal purity. At the third lecture in the university, there were crowds of students, professors, socialists, and a few Greek priests. Again some five hundred re-

mained to a second meeting, after I had spoken on "What think ye of Christ?" Over a hundred students in Sofia gave in their names as desiring to join Bible classes to come into a closer personal relation with Christ, and a large number wished to read privately.

I was asked also to speak in the government gymnasium, or boys' high school, in the girls' gymnasium, and at the National Military Academy, which is training all the officers for the efficient Bulgarian army. These four hundred young cadets gave most earnest attention to the message on purity and on Christ as a personal Saviour. The commanding officer afterwards made a stirring appeal to the students to follow God and not the example of the Turkish army, which always left destruction and rapine in its wake.

Finally, we visited the University at Belgrade, with a thousand students, in the little state of Servia. Moral conditions there are indescribable. A committee of students and professors who came the first day said: "Among the students skepticism is prevalent; almost none attend church or believe in Christ; almost all are living in immorality." The socialist students and professors are violently against religion and Christianity. Many are followers of Nietzsche in his teaching that the two worst corruptions of the world are alcohol and Christianity; unfortunately, the students take the alcohol but reject Christianity. We went to the meetings apprehending possible violence.

Many were standing at the back, but remained quiet during the meeting. The second night they came in larger numbers, and there was apparent conviction as the subject of personal purity was presented to them. On the third day we were informed that the socialists had come prepared to break up the meeting with a riot, as they did last year. We told them that even the Moslems of Turkey had courteously listened to the message and that we trusted they would not fall below them in politeness. From the first moment God seemed to send home the message in such power that there was no breath of opposition. Nearly all stayed to the after-meeting, and a number gave in their names as desiring to join Bible classes under the Student Movement. The Servian archbishop informed us that he had had prayer for our meetings. We addressed the theological students of the seminary, which trains the priests for the entire nation, on "Preparation for leadership in the Church," especially urging daily Bible study. The singing of that wonderful seminary choir, like those of the great churches of St. Petersburg and Moscow, will remain as an indelible memory.

It was a surprise to see the Student Movement firmly established in Russia, in Turkey, and in the three Balkan states of Greece, Bulgaria, and Servia, and to find in every city groups of students meeting for Bible study and for personal work. This promises much for the future of these nations. Five years ago, and in most places even two years ago, these meetings would have been impossible. Doors of opportunity are opening now on every hand. The world-wide Student Movement is becoming a mighty force for the Kingdom.

THE AMERICAN MISSIONARY ENTERPRISE IN INDIA

By JOHN P. JONES, D.D., of the Madura Mission

THE close of the first century of organized American foreign missionary activity will be celebrated in India next year. It will then be a hundred years since the first missionaries of the Board began their activities in this land — the first country of attack by our American forces. One

AFTER MORNING PRAYERS AT PASUMALAI, MADURA MISSION

Students returning to Washburn Hall

cannot help thinking of the marvelous change in the attitude of this government toward our American missionary representatives during this century. Then they were denied permission to land. Opportunity was refused them to preach the gospel unto the millions of India. They were hunted from place to place and finally held by the authorities until they could be sent back, in an American ship, to their own country. Now American missionaries are *personæ gratæ* whom the government welcomes most cordially and gladly protects in the enjoyment of their rights; men and women whom the State delights to honor.

It is interesting to consider a few figures which may help us to appreciate what America (including Canada) has achieved in India during the last hundred years, and what she is now doing for the furtherance of our cause in this land.

The tendency in America today is toward giving China the leading place among non-Christian lands in our missionary interest and affection. Perhaps there are reasons adequate for all this; but I trust that our constituency at home will not fail to realize that India still stands in the forefront of all non-Christian lands as the greatest battlefield of the modern missionary conquest.

In this land, which is as large as Europe, minus Russia, and whose peoples speak many more tongues than are spoken in Europe and America combined, there are 136 missionary societies at work, of which 41 are American and 41 British. Connected with the whole Protestant enterprise there are 5,200 Protestant missionaries at work — nearly one thousand more than are found in China, which comes next in the roll of its missionaries. Of this number 1,867 are Americans, while Great Britain has 2,470 missionaries. These two countries send four-fifths of all the missionaries to India. It is well, therefore, to compare the missionary activities of America and Great Britain in this country.

While the British are considerably in advance of the Americans in the number of their missionary representatives, and while they began work here earlier than we, still the success which has crowned the American effort is striking and significant.

Of the total Protestant Indian community of 1,617,617, American missions have 817,150, or more than half of the whole community in India, while Great Britain has only 568,865, or about one-third of the whole. The total church membership of the Protestant Indian Church is 568,142, of which America claims 354,962, which is more than sixty per cent of the total, while Great Britain has only 154,382, which is less than a third of the total.

We have the same encouragement in the organized churches of our missions. The American mission churches are 2,749 in number, of which 1,067 are self-supporting, while Great Britain has only 1,898, of which 181 are self-supporting.

In harmony with these figures, we discover that the offerings of the Protestant Indian Church last year amounted to $578,110, of which Christians connected with the American missions contributed $275,149, while those of the British missions contributed only $154,469.

When we turn to the educational work carried on by both countries, we find that Great Britain is considerably in advance of America. In order that we may well appreciate this, we will place the figures in separate columns: —

	Great Britain	America	Total
Colleges	25	13	38
College students	4,129	1,420	5,554
Total schools	7,064	6,110	14,947
Total scholars	333,460	172,564	577,659

Missions from the continent of Europe, from Australia, etc., add their quota of strength to this work.

It is natural that the British should engage more cordially with their own government in the work of education, though it must be said that the Americans are forging ahead rapidly in this department of missionary activity also.

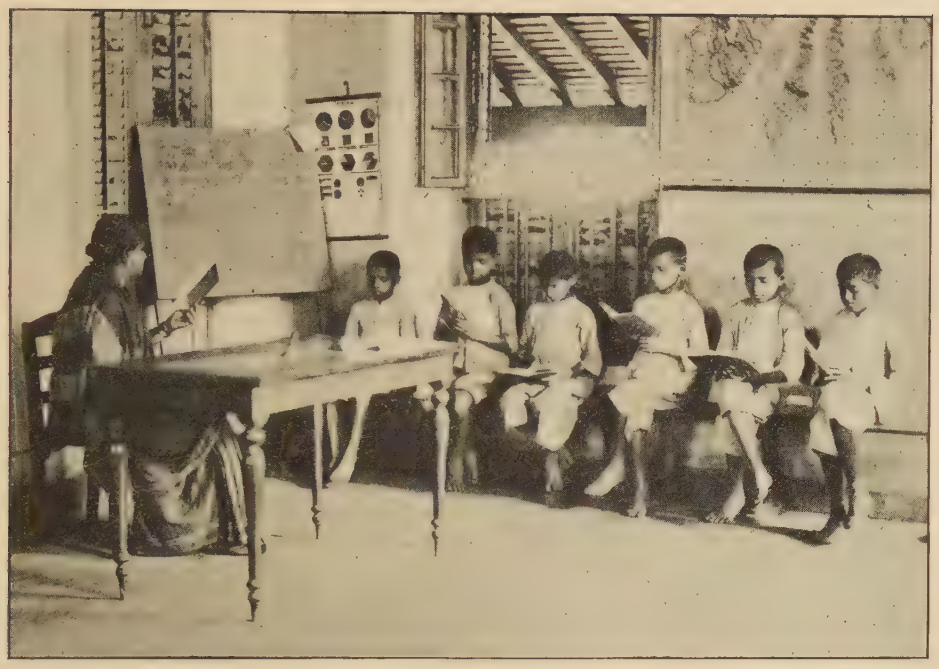
The figures representing the educational work of the Protestant propaganda are certainly impressive. With thirty-eight well-equipped colleges in which there are more than 5,000 of the brightest young men of the land, and with nearly 15,000 schools in which there are far more than a half million of the youth of India, our Protestant missionary activity may be said to claim a large part in the growing culture of this land; if one can dare to speak of culture in India, when ninety-five per cent of the whole population are analphabet! Notwithstanding this sad fact, there is a vast amount of real culture among the classes in India; and it should be always kept in mind that while the Chinese may be the more practical and the better endowed with common sense and physical force, and while the Japanese may be the more enterprising and aggressive and artistic in their tastes, India still maintains and will continue to maintain its pre-eminence as the Eastern land of thought. Its religious thinking, its theosophies and its philosophies, have for millenniums furnished the strongest pabulum to all the peoples in the Far East. The people of India may be dreamy, but they are profoundly thoughtful. They may be wildly mystic, but they are the most religious people in the world. Thought and faith will dominate Asia no less in the future than in the past.

We may still continue our comparison on another line, and consider the Indian agents connected with the Protestant missions of this land.

There are, at the present time, nearly 39,000 men and women of the soil who are employed in all our missions. Of these, 1,665 are ordained. The force of Indian clergymen is considerably larger than that of the ordained foreign missionaries, and represents the highest type of piety and culture in the Indian Church. Of this number of pastors, more than one-half (945) are identified with American missions, while only 560 are connected with the missions of Great Britain. In the total number of mission agents Great Britain leads, with her 16,994 as against 14,369 connected with American missions.

America has 76 hospitals and 143 dispensaries in connection with her medical work in this country. Great Britain, on the other hand, has 111 hospitals and 219 dispensaries. More than three

THE IDOL CAR OF PALANI TEMPLE, SOUTH INDIA, HALFWAY ROUND ITS ANNUAL CIRCUIT



TEACHING INDIA'S COMING MEN

A class in English at the American Board's school in Bombay, Marathi Mission

million patients have enjoyed the healing blessings of all these Protestant institutions during the last year.

When we regard the fees received by our medical representatives in the land, Americans lead their rivals by a long distance. American medical missionaries received during the last year $35,540, while the British received $17,419.

Turning for a moment from the general work of the American missions, we may now consider briefly what has been achieved by the missions of our own American Board in India and Ceylon. There are 83 ordained Indian ministers with 1,679 unordained Indian agents in connection with our three missions. These minister to a community of 39,617 souls, of whom 14,824 are communicants. Of the 142 churches, 113 are self-supporting — an excellent showing, truly. Nearly 45,000 rupees ($15,000) were contributed by these people during the last year. According to these figures, there are in our Board's missions nearly three ordained Indian ministers and 1,400 Indian Christians for every ordained American missionary. We have one college, two theological seminaries, five normal training schools, seven high schools, forty-three boarding schools, 382 elementary schools, with a grand total of 30,558 scholars. In these missions there are also seven hospitals and seven dispensaries, with a total of 61,000 patients treated last year.

All these represent a large, a prosperous, and a most influential work in these three areas, which embrace a total population of more than seven million people.

Thus America has reason to be proud of her work in the land of the Vedas. She has found favor in the eyes of its people, who have accepted the Christian faith at her hands in larger numbers than at the hands of any other missionary people on earth. It is certainly encouraging for an American to find that the largest mission in South India, so far as the number of its converts is concerned, is an American mission, the most flourishing in Northern India is again an American one, while on the

West coast our own American Board Mission has gathered in a larger community than any other.

Gratitude becomes those who have been permitted for a century to carry from the newest land of the West to the oldest land of the East the old, old gospel of a world salvation in Christ Jesus. India looks with supreme favor upon America as the land of charity, the land of liberty, and the land of mighty progress in all that makes for good. A disgruntled Indian said to me a few years ago in America that he was willing to accept a good thing from any man but an Englishman! He would accept nothing from him! He little realized that much of the best that he had in ideals and culture had come to him from Great Britain. But no Indian on earth can be found who would not say at once and without hesitation that he is eager to accept from an American, or at least to consider favorably, the best in thought, in life, and in religion which the latter has to give him.

It is a joy unspeakable to a missionary to feel that his presence in a land like India is welcomed by the people and is warmly appreciated by the government.

And it is inspiring for the missionary of the American Board to stand at the close of a century of such wonderful enterprise and to be the successor of that valiant host of missionary workers who gave their noble lives and their generous endowments for the furtherance of this great cause in India. May it be the joy of our successors, as I believe it will be, at the end of the next century, to unite with millions of others in praising God that India has accepted Christ and has proclaimed him as its Saviour and King.

SPAIN AT CHRISTIANIA

By Rev. WILLIAM H. GULICK

THE Christian Endeavor societies of Spain, without help from abroad, raised the $150 necessary to meet the expenses of a delegate to the international convention held at Christiania last July. At a conference of Christian Endeavor workers held at Madrid, Rev. Carlos Aranjo, pastor of the church at Zaragoza, was invited to be the Spanish delegate. I believe he is the only Spanish pastor — certainly the only one in the Christian Endeavor connection — who can understand, or who can make, an address in English; he is able also to converse in French, while being an accomplished speaker and preacher in his own language. From the day that Senor Aranjo set out on his journey northward he has sent me frequent messages from along the way, and now I have received his first letter from Christiania. He writes in Spanish, and the following are extracts from his letters: —

"The first meeting was held the afternoon of the 19th (July), and was entirely social and informal and for the purpose of enabling the delegates to become acquainted with each other. It was held on an elevated site outside of the city and commanding most beautiful views.

"In the evening was held the Meeting of Welcome. When it came time for Spain to respond I gave the following message, first in Spanish and then in English: —

The Message

"'I am very thankful to have the privilege of representing in this convention the Spanish and Portuguese Christian Endeavor Societies. The Spanish Endeavorers in their fourth national convention, held in Valencia in August of 1911, decided to send a delegate to this city, and with a cheerful spirit, which makes light of financial

difficulties, have accomplished their purpose.

"'With no less enthusiasm the Portuguese societies have associated themselves with us, and by God's blessing I bring to this splendid gathering the expression of the kindest sympathy and best wishes of my fellow-Endeavorers throughout the whole Iberian peninsula, who earnestly pray that God's richest blessings may attend all your deliberations and purposes.

"'It is worthy of note that Christian Endeavor constitutes a bond of union between three nations in the most distant extremes of Europe — Norway, Portugal, and Spain — and I trust that this new relation will prove a blessing to the Iberian societies.

"'Accept, dear and honored brethren, the Christian love of my fellow-countrymen and neighbors, and behold in this flag, showing the colors so dear to every Spanish heart, a token of the kind feelings of those whom I have the honor to represent. May God abundantly bless this convention.'

"The next morning the newspapers referred to this incident. One of them said: 'Pastor Aranjo spoke in Spanish and in English, and the audience was deeply moved when he unfurled before them a magnificent Spanish flag as he gave the salutations of Spain and Portugal.'

"This morning," Senor Aranjo continues, "was held the meeting of 'Testimonies,' when each country made a brief report. When Spain was called I spoke as follows: —

The Testimony

"'Christian Endeavor was introduced in Spain by that elect lady whose name will never be forgotten in evangelical circles, Mrs. Alice Gordon Gulick, in her well-known International Institute at San Sebastian, in which so many young women have been prepared for educational work in Spain. From that center it has spread to all parts of Spain.

"'The Congregational churches of the North and the Baptist congregation of Valencia were the first to take it up, finding it immediately a great help to them in their work. The Methodists of Catalonia and the Balearic Islands next fell into line, and finally the Reformed Episcopal churches have warmly adopted it.

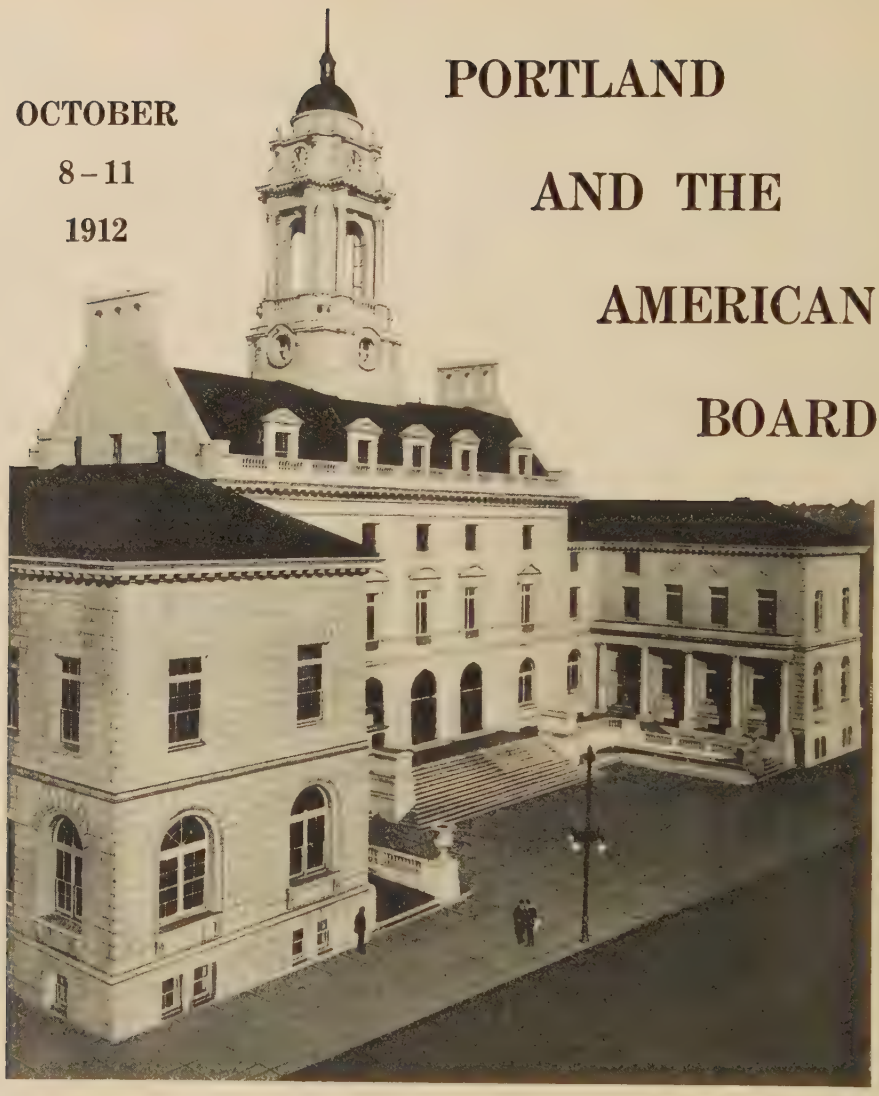
"'From the very beginning there has been a constant increase. In 1897 there were only nine societies, with less than 200 members, but now we number fifty societies, with a membership of not less than 1,400. The fruit yielded by this important organization is most encouraging. Besides the help rendered to churches and missions, which is by no means inconsiderable, we have a good number of young people devoted to the Lord's work, whose usefulness has been greatly increased by the inspiration and training received from the Christian Endeavor methods. And last, though not least, Christian Endeavor has contributed in an unprecedented manner to the unity of the churches in the peninsula. Though differing in names and organization, we realize, thanks largely to Christian Endeavor, that we are one body in Christ.

"'The movement shows no sign of decline, but is in the fullness of its youthful energy.'"

Senor Aranjo adds: "One of the special features of this convention is enthusiasm; and among the multitude of enthusiastic people Mr. and Mrs. Edgar E. Strother, the delegates from China, are specially distinguished. They relate many very interesting cases and events and have letters from different missionaries, showing that in that great country Christian Endeavor is accomplishing veritable marvels."

OCTOBER
8–11
1912

PORTLAND AND THE AMERICAN BOARD



NEW CITY HALL, PORTLAND
Where evening sessions will be held

FOR the fourth time in its history the American Board goes next month to Portland, Me., for its annual meeting. Its first visit was in 1838, when it had but 111 corporate members (none located so far west as Chicago) and an income of $236,170.98; there were then 49 churches on its mission fields and 2,572 members; seven "seminaries" were training 336 prospective native workers. Apparently there were then too few in actual service to call for any report. The Board returns to Portland this year with 389 names on its corporate roll, from 35 states and territories. The last annual report showed an income of $1,003,025.75; 583 organized churches on its fields, with 76,650 members; 26 colleges and seminaries of higher training, and 4,854 native laborers now at work. The forty-second annual meeting, in 1851, was held in the High Street Church. It is recorded as one of the largest of these

meetings that had been held up to that time. Unexpectedly and by a spontaneous movement, $21,000 was raised toward clearing away a debt of about

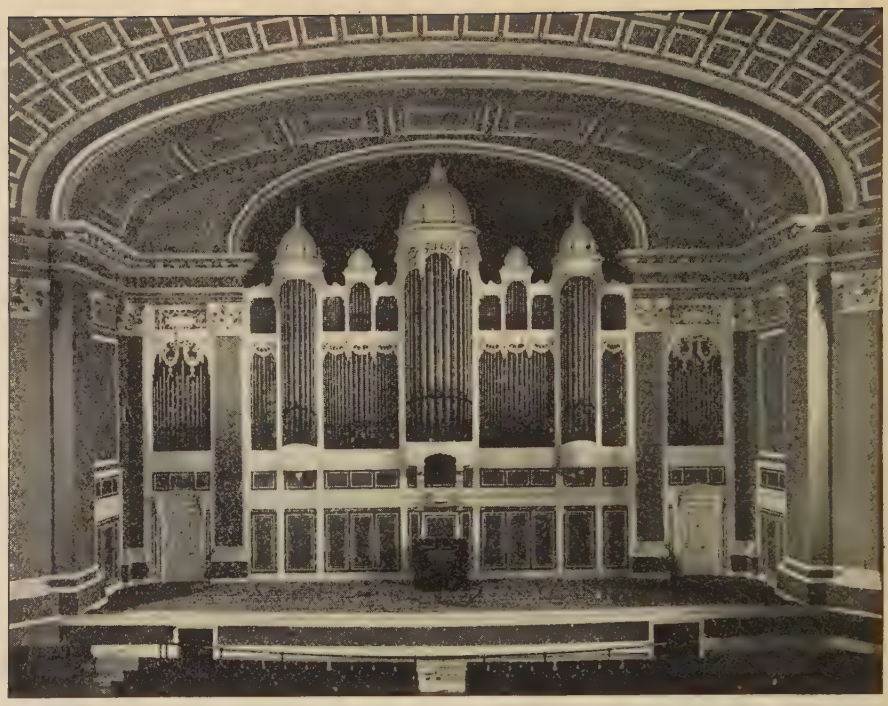
STATE STREET CHURCH

twice that amount which was then burdening the Board. In 1882 the seventy-second annual meeting was held in the City Hall, with President Mark Hopkins in the chair. It was on the eve of that sharp theological debate which soon after threatened to disrupt the Board, but out of which it came, at length, stronger, more comprehensive, and more efficient than ever.

Portland is one of the missionary shrines for the Congregational host. A typical New England city of the better sort, mingling the quaint dignity of an honorable past with the stir of modern life and enterprise, it still maintains many of the ideals which its founders cherished. Historically it is a Congregational city : it has had great churches and distinguished ministers of this type. Carruthers, Dwight, Payson, Walker, Clark, these and other men of national reputation gave distinction to its pulpits and character to its civic life. And its foreign missionary associations are no less distinguished. It was from Portland that Cyrus Hamlin, the most famous missionary of the American Board, set out for the education that prepared him for his life work ; it was from the same city that, when his work was done, his spirit went home to God. The Second Parish (Payson Memorial) Church has perhaps the most conspicuous missionary record among the churches of the city. Miss Morrill and Miss Gould, martyrs of Paotingfu, were of its members. Dr. Daniels, afterward Home Secretary of the Board, was one of its ministers of missionary spirit. Even under changed conditions and with its own pressing problems, this large-hearted church

SECOND PARISH CHURCH

still undertakes the support of its own missionary, Mr. Dysart, of Rhodesia. A commissioning service for another new missionary of the Board, held re-



FRONT OF THE GREAT ORGAN IN CITY HALL

Presented to Portland by Cyrus Curtis, of Philadelphia. Fourth largest organ in the world and second in power of tone volume

WILLISTON CHURCH

Mr. E. T. Garland, Chairman of Committee on Hospitality

Rev. Jesse Hill, D.D., Pastor of Williston Church
Chairman of Committee of Arrangements

cently in this historic church, is recorded in this very number.

State Street Church, under Dr. Calkins's lead, has achieved a truly remarkable record in its foreign missionary giving and in the missionary education of its people. It carries the cost of the field work in the district of the Ahmednagar station, under the care of Dr. R. A. Hume. Moreover, it heads the list of Congregational churches in the size of its *Missionary Herald* Club. Williston Church, famous as the birthplace of the Young People's Society of Christian Endeavor, has thus given to the work of the American Board in almost every field, its most effective ally.

Welcomed to this beautiful city, with the hills behind it and the sea at its feet, to churches of historic interest and present strength, to a community and a state where Congregationalism is at home and where foreign missions have ever had loyal supporters, **the American Board's fourth visit to Portland should be its best yet. Will you help to make it so by your interest, your prayers, your presence, and your responsive attention?**

LIGHTBEARERS TO DARK LANDS

THE Chronicle this month reports the sailing of six newly appointed missionaries, to which list there will be several additions in our next issue.

Rev. and Mrs. S. Ralph Harlow sailed from New York August 13, to join the Western Turkey Mission. Mr.

MR. AND MRS. HARLOW

Harlow is the son of Rev. Samuel A. Harlow, pastor of the Congregational Church in Grafton, Mass. In the public schools of this town, young Harlow was fitted for college. Entering Harvard, he was graduated therefrom with the class of 1908. His confession of Christian faith was made when he was fourteen years of age, in connection with his father's church. The year following his graduation he spent in a settlement house connected with Spring Street Church, New York City, then entered Union Theological Seminary in the fall of 1909. While in college he was active in Christian work, and until recently has been assistant pastor in Spring Street Presbyterian Church. He became a Student Volunteer during his freshman year in college.

Mrs. Harlow, whose maiden name was Marion H. Stafford, was born in Brooklyn, N. Y., and trained in the public schools of that city. For several years she enjoyed the summer schools at Northfield and subsequently entered Radcliffe College, from which she was graduated with an excellent record. She has had some experience in settlement work, and became a Student Volunteer in her junior year in college.

Mr. Harlow was one of the five missionaries ordained at the Centennial celebration at Salem in February last. Mr. and Mrs. Harlow are the special representatives of the South Church in Brockton, Mass. The readers of the August *Missionary Herald* will recall the record there given of the enthusiastic adoption of these missionaries, whom this church joins with the American Board in sending to the front. They expect to be located at Smyrna in connection with the International Institute.

Fred E. Stokey, M.D., is under designation to the West Central Africa Mission. Dr. Stokey was born in Canton, Ohio, in 1879. His studies were pursued in Oberlin Academy and College, and his medical course was divided between Battle Creek and the College of Physicians and Surgeons of the University of Illinois, from which latter institution he obtained his degree of M.D. in the present year. Dr. Stokey has had much practical experience in mechanical arts, and, while on his way to Africa, expects to take a course of study in Portuguese at Lisbon. He is a member of the New First Congregational Church of Chicago.

DR. STOKEY

Miss Vina M. Sherman was born in Topeka, Kan., in which place she has spent her life hitherto. She became a member of the Central Congregational Church of Topeka, Rev. Charles M. Sheldon, pastor, uniting with that church at the age of seven, and was graduated from the schools of Topeka, including the State Normal School and Washburn College. She has had experience as a teacher and has had exceptional training in vocal and instrumental music. She has been adopted by the Woman's Board of Missions of the Interior and is appointed to the Eastern Turkey Mission, with the expectation that she will be located at Erzroom.

MISS SHERMAN

Miss Margaret White, daughter of Rev. George E. White, D.D., of Marsovan, has been called to serve for one year in the Girls' School at Marsovan, supplying the place now to be made vacant by the marriage of Miss Helen Curtis to Mr. Luther R. Fowle, of the Central Turkey Mission. Miss White is to be supported by the Woman's Board of Missions. The lack of any likeness of Miss White for reproduction here is regretted.

Mr. E. T. Shaw, whose birthplace was Sturgis, Mich., but whose life has been spent on the Pacific coast, goes to North China for a term of service of three years in connection with the North China Union College at Tungchow. Mr. Shaw was graduated from the University of Washington at Seattle, having had a full course in that institution. He has been a highly successful general secretary in connection with the Young Men's Christian Association in the University of Washington, and has had training in much other Christian work. He was brought up in the family of a minister and is now a member of the Presbyterian church. Though going out for a limited term of service, it is hoped that the way may be opened for a more permanent and a wider work than is now contemplated.

MR. SHAW

Delayed photographs of Rev. and Mrs. Edward C. Woodley having come to hand, it is a pleasure to present here

MR. AND MRS. WOODLEY

to our readers the faces of these new missionaries, whose departure to Marash in Central Turkey was noted in the August *Missionary Herald*.

HOME DEPARTMENT

NOW FOR THE LAST MONTH

If the American Board should live to be a thousand years old and all the world not be converted by that time, we are confident that August would still bring a certain degree of anxiety to the officers of the Board. There seems to be no way of avoiding the strain incident to closing the books upon twelve months of work. The Board has become a vast organization, far-reaching in its operations and requiring large sums of money. The work steadily outruns the support at home. This, of course, is the sign of its success and the divinely appointed stimulus to the churches. The money does not come easily, and probably never will or should. Incessant activity, repeated appeals, and every possible persuasion towards giving is our constant program. Were it otherwise the constituency of the Board might become indifferent or allow the element of faith to die out and come to regard the Board as a mere human institution. We appeal to every friend of the Board to stand by the treasury this month of August and to make possible a glorious victory.

The figures which we print below record a most unfortunate falling off in the gifts of churches and individuals during July, $4,375.77 from the former and $15,478.42 from the latter. This has cut down the gain of $21,280.42, which was reported last month, to $9,149.77. If this tendency continues through August the gain will be entirely wiped out.

This number of the *Herald* should be received in time for many readers to send an extra gift and for them to stir up their churches to send on the last dollar due the Board. If we can bring the record of living donors up to that of last year, it will certainly mean a report of "No debt" in the next *Herald*, and there will be great rejoicing, in which each of you will want to join as one who has had a share in bringing it about.

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$24,867.86	$25,662.30	$847.48	$541.48		$2,672.25	$54,591.37
1912	20,492.09	10,183.88	854.52	1,111.56	$6,900.00	2,918.67	42,460.72
Gain			$7.04	$570.08	$6,900.00	$246.42	$12,130.65
Loss	$4,375.77	$15,478.42					
FOR ELEVEN MONTHS TO JULY 31							
1911	$235,078.28	$73,517.73	$14,171.33	$108,448.65	$6,450.00	$19,753.61	$457,419.60
1912	228,666.09	55,206.66	12,123.59	109,801.56	40,566.00	20,205.47	466,569.37
Gain				$1,352.91	$34,116.00	$451.86	$9,149.77
Loss	$6,412.19	$18,311.07	$2,047.74				

NEW PLANS FOR THE AUTUMN

CHINA UNDER THE SPOT LIGHT

During the first week in September there will be mailed to every Congregational Sunday school superintendent in the country plans for missionary education in the Sunday schools from September to January. For three years there has been a mutual agreement upon a benevolence calendar by which each national society presents its work to the Sunday schools in turn. The interests of the American Board and of the Woman's Boards are limited to the autumn months. The following features will describe the plans for this year: —

I. FIVE MISSIONARY MINUTE EXERCISES

Last year some hundreds of schools used the suggested exercises on India based on the text-book, "India Awakening." This year the exercises are expanded, giving the full text with more complete explanation, so that no reference book is necessary. These four pages in the hands of any intelligent teacher or leader would supply thirteen brief missionary exercises to a Sunday school or class.

II. A SET OF CURIOS

Another new feature is a set of simple Chinese curios, to be displayed from Sunday to Sunday in connection with these exercises. The eighth sketch, for instance, shows the great anti-opium reform; and here is a tract that has been circulated by the hundred thousand in China, illustrated with Chinese pictures and presenting the evils of opium smoking. Here is a Chinese representation, printed in colors, of the Prodigal Son and of the Good Samaritan, used as posters by Chinese evangelists; and another of the "Kitchen God," a crude drawing of an idol, to go with the story of these pictures. These idols have glue smeared on their lips on New Year's eve, so that on the morrow they cannot tell the evil deeds beheld in the household. Here is a page of a Chinese newspaper and, best of all, a small flag of the new republic to illustrate the story of the revolution. Several pictures will be added in the desire to hold the eye and to make China real to children. Unfortunately, only 400 sets have been provided, so that many will apply too late.

III. THE APPEAL

The children of our Sunday schools are asked to build two hospitals in China. They built the church in the Philippines two years ago, but not since the old offerings for the *Morning Star* has such an attractive appeal been issued. Dr. Watson, of Fenchow, is ready to do a great work, but awaits the building of his hospital before he can be fully useful. Two years ago a friend promised to put up his dispensary and hospital, but unfortunately died before making definite arrangements in this direction. The other hospital is necessary in Diongloh. A young man is ready to go to China to investigate the field and to settle as our physician, if all is well; but we want to send the hospital to him as soon as possible. Shares will be offered and certificates of ownership printed for all the children who contribute.

AN OLD-TIME GIVER

THE ART OF GIVING. VII[1]

Having emphasized so strongly the importance of the modern scientific method in philanthropy, the impression may have been given that we consider wise benevolence a modern creation. That is far from being the case. There have been enlightened as well as liberal givers in all ages, and from their experience present-day philanthropy has learned much of value.

As an example of well-ordered and liberal giving of other days, we would present William E. Dodge, of New York. We call him "An Old-Time Giver," although he died as late as 1883, because he elaborated no system, erected no bureau of benevolence, and lived in a day when Associated Charities were

[1] Beginning with the March number, six articles on "The Art of Giving" have appeared. The following are the titles: The Art of Giving, The Follies of Givers, The Dead-Hand, The Embarrassment of Riches, The D. K. Pearsons Way, and Mr. Rockefeller's System of Benevolence.

unknown. He belonged essentially to another era than our own, and yet, more than any other man in America, he prepared the way for the larger and systematized benevolence of our time.

The firm of Phelps, Dodge and Company, of which William E. Dodge was so long the head, was known around the world for its integrity and for the breadth of its operations. Starting as a purely mercantile concern, it expanded with great rapidity, until it embraced nearly all the leading lines of business — mining, lumbering, manufacturing, railroads — a vast array of interests, and all worked with consummate skill and almost invariable success. It was the age of the introduction of the railroad, the steamboat, and the telegraph, and no man was quicker to discern the large possibilities of new business development than Mr. Dodge. The same may be said of his charities. They were almost bewildering in variety and scope, and many of them were comparatively new.

Mr. Dodge was a great friend of the American Board, and we think of this organization as venerable; but in his day the Board was just getting on its feet. He dated his interest in foreign missions from hearing the story of the Williams College students at the Haystack, which happened after he was born. He was one of the founders of the American Tract Society, also of Union Theological Seminary. While he gave liberally to aid institutions like Yale and Princeton, he took pains to favor the newer colleges like Beloit and Grinnell. His giving was deeply religious, the reflection of a genuine and developing religious life, but he by no means overlooked the claims of so-called secular causes. He helped establish the Mercantile Library in New York, was generous with time and money in municipal reform, and did not hesitate to serve in Congress when duty called him in that direction.

The impression one receives is first of the breadth of his giving, next of its extent, and finally of its concentration in carefully chosen directions. With all his cosmopolitan sympathies, Mr. Dodge confessed to certain "pet charities," which he made his special concern. Foremost among these was the education of proper men for the ministry. He was a generous contributor to at least five theological seminaries, reaching from New Haven to Chicago. Moreover, he aided personally not less than twenty divinity students a year, selecting the men with care and following their courses with deep sympathy. The recruiting of the ministry he regarded as of fundamental importance to the church. Next came zeal for collegiate education, which led him to aid not less than ten separate institutions in the United States and foreign lands. We have alluded to his special interest in foreign missions. His first charity money, raised from a potato patch when he was thirteen years old, he devoted to Obookiah, a native of Hawaii who had come to Yale to get a Christian education, with the idea of returning to his people as a missionary. This incident led to the establishment of the famous mission of the American Board in the Sandwich Islands, and has been commemorated in a leaflet published by the Board, entitled "The Missionary Potato Patch."

Beginning thus early, Mr. Dodge formed the habit of generosity, and this accounts for many things in his career. A friend who knew him well said: "Men of known wealth and liberality have generally been obliged to shield themselves from appeals, and not infrequently have become chilled or even hardened under the constant pressure; but I have been surprised at the patience and even enthusiasm with which Mr. Dodge took up each new cause. He never seemed to lose the freshness of his interest." His biographer explains this on the ground that he put habit behind his benevolence: "From constant exercise it was easier for him to be of service than to refuse to serve." Many delightful stories might be told of the pleasant yet incisive way in which he used to receive the hosts of callers who would come to

him daily for help. Simple, courteous, direct, wise, he was rarely "taken in," and never dismissed a worthy applicant with bruised feelings.

But when we speak of William E. Dodge as "An Old-Time Giver," let us not forget his father-in-law and partner, Anson G. Phelps, whose reputation for benevolence is not eclipsed by the younger man. Giving throughout life, from a princely fortune, to about every known cause, he left in charitable bequests $600,000, at that time an astonishing sum. Mr. Dodge learned much from this sincere, able man. As a pair they stand unrivaled in the annals of benevolence. Both of these men managed to transmit their benevolent inclinations and talents to their descendants. What a record it is! Mr. Phelps's son, Anson G. Phelps, Jr., quite different from his father in not caring for business life, was said to have had three passions, "books, music, and benevolence." It was the liberal strain in the blood which went down the line. Those who are familiar with the benevolent interests of the Stokes family need only to be reminded of the name Anson Phelps, which more than one of them has borne, to realize the significance of this inheritance. As for Mr. Dodge, the eldest of his seven sons, William E. Dodge, Jr., who took his father's responsibilities in business, came also to wear his mantle in many public interests. Of his grandchildren, one, Anson P. Atterbury, was a successful New York pastor; another, Boudenot C. Atterbury, was a missionary of the American Board in Syria; and another, D. Willis James, as a Vice-President of the American Board and as a princely giver in many lines, became one of the best known philanthropists of our time. These are but a few of the many lives which have perpetuated the spirit of those two partners, who were first of all partners of Jesus Christ.

Speaking generally, we may characterize the benevolence of Mr. Dodge in this way: his benevolence was Christian; that above everything else. Next, we must think of him as working to do good as well as giving to do good. With him money was no substitute for service. Finally, in his giving, he was as broad as humanity. Can the present day show a better example?

FRIENDS INDEED

We are obliged to make so much of our lack of money from month to month and to dwell so incessantly upon the fact that many do not give to this work, that we are in danger of overlooking the splendid response of those who do give, and who make possible such receipts as we report in the above statement. We take pains, therefore, to remind ourselves day by day that multitudes of good friends have the Board upon their hearts. Whenever we send out general or personal appeals, this fact becomes gloriously apparent. It is impossible to comment upon the numerous gifts received in response to recent appeals, but let us mention a few as samples.

To start with something big, there is a friend who sent a check for $4,400. Why that particular sum? Because a missionary in Macedonia had written him of the necessity of borrowing money to purchase a piece of ground adjoining the Girls' School at Monastir, for the sake of expansion and to protect themselves against undesirable neighbors. The mission had been unable to find any one to pay the loan; meantime interest was accumulating. The friend wrote to Secretary Barton to learn if the facts were as stated, and finding that they were, straightway sent this check.

We had written friends who sent gifts last summer, urging them to do as much this year. A good many of them had been sending only half as much, and we were getting worried. Then came this word from a Rhode Island friend: "I received a letter from Dr. Patton suggesting that I renew my subscription of last year ($100). I take pleasure in 'going him one better' and enclose my check for $200."

FOREIGN DEPARTMENT

FIELD NOTES

Earthquakes Continue at Guadalajara

(Mexico Field)

In view of newspaper reports of damage done by earthquakes in Guadalajara, Mexico, the friends of the Board's missionaries there will be glad to know that a telegram was received at the Rooms from Dr. John Howland, dated July 22, saying, "Earthquakes many and violent; little damage to our buildings; no probable danger." The Board's representatives in Guadalajara are getting so seasoned to political disturbances, overthrows of government, wars and rumors of wars, that the mere shaking of their houses seems to be regarded as a small matter.

Anatolia's Pageant

(Western Turkey Field)

As every new feature of Western life now reappears in the Orient, it was to be expected that the Pageant should be adapted and reproduced on mission fields. The twenty-fifth anniversary of Anatolia College at Marsovan was so marked.

After a preliminary concert, and introduced by the strains of the Tannhauser Grand March, a procession of figures appeared upon the stage representing the literary societies of the college and the various professions and occupations for which students are trained. Cities, countries, and states, such as Scotland, Iowa, Philadelphia, Seattle, were also symbolized by their representatives, with appropriate costumes and banners. "Anatolia" (Mrs. Tracy) was supported by "America" (Mrs. Marden) and by "Turkey" (Mr. Keremitjian). When the absence of "Agriculture" was deplored, a farmer was called for, and came upon the stage in blouse and high boots, carrying in one hand a banner with a plow upon it, and in the other a pitchfork. This was in honor of the agricultural department which it is hoped will soon be opened at Anatolia.

Each of the characters was introduced and presented to "Anatolia" and received the Honor Roll from her hand. College songs, a few addresses, the presentation of the graduating class, followed by the Hallelujah Chorus and a prayer, closed the exercises.

Twenty-five years is not a long period in the life of a college. It does not usually reveal remarkable contrasts. The development of Anatolia during the time is the more noteworthy. The high school from which it sprang, when opened in 1880, had but four or five pupils. The college now has nearly 300 students, from two empires and several smaller states, representing twelve nationalities, and a faculty of twenty-five professors and teachers. The diploma of the college is accepted in universities of the West both in Europe and America. The new library-museum, a fine stone and iron building, which it is hoped will be roofed in before winter, marks the loyal gratitude of the alumni, who have undertaken to provide its cost.

Anatolia's New Hospital

(Western Turkey Field)

Among the new buildings going up at Marsovan, to which allusion has recently been made in the *Missionary Herald*, and whose importance is emphasized by the above account of the silver anniversary of Anatolia College, is a new hospital. Through funds secured by Dr. Marden, physician in

BUILDING THE NEW HOSPITAL AT MARSOVAN

charge of the medical work at Marsovan, supplemented by the Ann Marston legacy, the gift of an English woman some years ago, which, as now turned over to the use of the hospital, amounts to $8,860.70, Marsovan is securing the most substantial and complete hospital thus far in the interior of Turkey; some say the most valuable building east of Constantinople. The stone from which it was built is taken from a quarry which President Tracy leased from the Turkish government and which is being drawn upon for other of the new buildings.

Dr. Marden reports that the dispensary building is practically finished and the main building well along, while the kitchen and laundry are nearly half up. The finishing off and equipping of the buildings involve a problem, with the need of additional funds; but it is hoped that all will be roofed in before fall; the finishing can then be pushed as fast as funds are secured. The hospital serves a large and needy field. When Dr. Marden wrote, June 29, though the college was closed, there were still fifty-nine patients in the hospital.

A Notable Pastorate

(Japan Field)

Thirty year pastorates are not so common as aforetime in Congregational churches, even in America; the Kumi-ai churches of Japan have just achieved their first one, Rev. T. Miyagawa having begun his only pastorate with the Osaka Church in 1882. It was then but a little band of forty members, organized only eight years before, and whose career during that time, *Mission News* declares, had been checkered and somewhat disappointing to the high hopes with which it was started. Three other churches, formed later, had drawn from its membership; some serious moral defections among its members had further weakened it; its building was dark and unattractive; it was even proposed to close its doors, transferring its members to one of the other churches. At this dark hour in its history, Mr. Miyagawa came to its pastorate; at once there was improvement; growth in numbers and influence has been steady ever since. It is now one of the largest and wealthiest churches in the land, having a plain but substantial church building, seating 800 people, a commodious Sunday school building, and a parish house.

Mr. Miyagawa is one of the foremost ministers of Japan; his work and influence extend in all directions. He is constantly in demand as a preacher, always intrusted with some important office in the Kumi-ai denomination, and seems to be ever on the move in the interests of Christian work throughout the empire. Yet, with the aid of his assistants, he works faithfully his own church of nearly one thousand members; it is thoroughly organized, maintains numerous classes in all parts of

the city, and gives liberally of money as well as of service to a host of good causes. Whereas thirty years ago the members raised 16 yen ($8) each

MR. MIYAGAWA, OF OSAKA

month, last year the contribution was nearly 500 yen each month. Warmly evangelistic as a preacher, of noble character and apostolic spirit, this Christian pastor has won rightly the influence and affection in which he is held by his own people and by his fellow-Christians throughout the land.

Many friends in this country who have come to know Mr. Miyagawa through his visits here will wish to join in the congratulations of the time.

Training Native Pastors

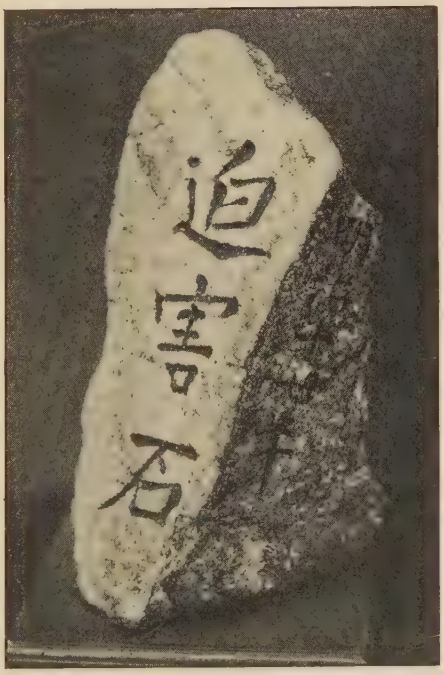
(Marathi Field)

Thirty-six men enrolled for the new term of the Ahmednagar Theological Seminary, a much larger number than were ever in the institution before at one time. One class of ten receives half its instruction in the English language, the remainder being taught altogether in the Marathi. Each class has four exercises a day. To meet the conditions of the climate, the morning lecture hours begin at 7.30 and close at 9.45. Work is resumed in the afternoon at three o'clock. The subjects of study are in general much like those followed by theologues in this country, the instructors being both foreign and native. Emphasis is put upon Bible study, the relation of Christianity to other religions, and sociology. In theology the text-books used are Dr. C. R. Brown's "The Main Points" and W. N. Clarke's "Outlines of Christian Theology." All students are expected to do some Christian work every week; three lines are recommended: for the young, for Christians, and for the non-Christians. All are urged also to influence others to do Christian work.

A Stone of Remembrance

(Japan Field)

It marks the progress of Christianity in Japan that the annual meeting of the Kumi-ai churches in the Chugoku



TAKAHASHI'S PERSECUTION STONE

Association was held at Takahashi in connection with the celebration of the thirtieth anniversary of the church there. Two evening preaching services,

a social luncheon, and the special anniversary service marked the event. The most impressive contrast between then and now was the *hakugaiishi*, or persecution stone, which was on exhibition. This stone, whose picture is here shown, is described in the *Mission News* as of irregular shape, about one foot in length, and weighing eight pounds. With a good many others, some of which are now in the foundation of the church, it was thrown into the meeting place at the time of the great persecution, twenty-eight years ago.

For the Children's Sake

(Japan Field)

In connection with Mr. Olds's letter concerning events at Miyazaki, to be found in the department of Letters this month, it is of interest to learn that the kindergarten there, of which Mrs. Olds is principal, rejoices in a new building. This structure, together with a new dormitory now being built at the other corner of the mission premises, represents a cost of over 9,000 yen ($4,500), the sum of many gifts, mostly from personal friends, relatives, and classmates of the principal. The largest gift, and that which brought the amount to a sum sufficient to undertake the building, was one of $1,000 from Mrs. James A. Tracy, of Cleveland, who visited Miyazaki last November. *Mission News* describes the new building, which takes the place of the leaky, inconvenient, and cramped quarters heretofore used, as having a main room thirty-three feet square, two good-sized classrooms opening out of it, an office, storeroom, wash room, kitchen, and servant's room below, with rooms for the teachers above, on the second floor. The building is made of native material in semi-Japanese style, with tile roof; its walls outside are stained in two shades of red; set in a pretty yard with cocoa palm, flowering shrubs, and iris pond, it makes a very pleasing picture. Back of the main building is a playground with sand boxes and swing, and flower and vegetable beds; a clump of mulberry trees furnishes leaves for the silk worms that the children are raising. But the great attraction of the playground is the house of the children's pets, a two-story arrangement, with four cages above and four below and a run-way for the animals. Guinea pigs,

THE NEW KINDERGARTEN AT MIYAZAKI

Note the blended flags in the window

MRS. OLDS, HER ASSISTANTS, AND THE LAST GRADUATING CLASS

rabbits, bantam chickens, and mandarin ducks at present comprise the menagerie, to which it is hoped to add some pigeons. The gold fish and carp in the iris pond are a never-ending source of delight to the children.

To the dedication exercises came many of the leading citizens of the town, while congratulatory speeches were made by the representative of the governor and by the principals of two of the higher government schools.

The Fukien Student Conference

(Foochow Field)

The Northfield Student Conference has prompted many similar gatherings not only in this country but on the mission field. They have been particularly successful in China. The *Foochow Messenger* reports with enthusiasm the success of the Fukien (Foochow) Conference of 1912. It was the sixth in the series of conferences held in that province, and marked an advance upon its predecessors. Whereas in 1911, counting speakers and leaders, there was a total attendance of but forty-four, this year there were present seventy-five, representing fourteen student associations and one of the nine government colleges of the city. The attendance of these government school students was significant and inspiring. Last year one such representative was present, and for only two days. This year there were present eight regular and three other delegates. Of this number, but two were professing Christians; the others came in the spirit of adventure "just to see what it was like," but became sincerely interested in the meeting.

The two speakers who had the most influence with the students were Chinese pastors — one a scholarly man, who came into his present line of service after a period of atheism. The other was Pastor Ding, founder of the Student Volunteer Movement in China. At the closing session, when each delegate was given an opportunity to tell what the conference had meant to him and what decisions it had led him to make, some very tender and inspiring testimonies were given; this, for example, from one of the government school students: "We in the government schools have never had Bible study. Tomorrow I'm going back to the Tech-

nical School and try to give those men who did not come here some of the help which you have given me. I intend to study the Bible daily."

The Famine Unrelieved

(Marathi Field)

The rains which it was anticipated would relieve the famine distress in the region of Ahmednagar did not come at the usual time. Dr. Hume reported July 12, more than a month after the rainy season should normally have begun, that only two inches of rain had been registered. People were therefore in greater distress than before. As fodder was more than six to ten times its ordinary price, the farmers were obliged to sell their bullocks, their principal dependence. Twenty bullocks, ordinarily worth from twenty to forty dollars each, had been sold for sixty-six cents apiece. A renewed appeal for help from abroad was delayed, hoping that the delivering rains would yet come; as no cablegram has voiced such an appeal, it is inferred that the rains at last fell.

Dr. Hume wishes to express to American friends who responded to the earlier appeal his own hearty gratitude and that of those whom he was thus able to save from want and in some cases even from death. Though the sums received were not large, they were most useful. Very little direct aid was given in the shape of money; rather, lines of work were devised for which a minimum wage was paid, supposed to be barely enough to keep people alive.

LETTERS FROM THE MISSIONS

JAPAN MISSION

AFTER TWENTY YEARS

Rev. C. Burnell Olds reports a noteworthy undertaking at Miyazaki during the early months of 1912: —

"Evangelistically we have not been sleeping down here during the last few months. There has been held a series of large meetings in all the important places in the province, resulting in a wide hearing of the gospel and a more general interest than was ever before manifested on the part of men of prominence and influence in the communities.

"The occasion of the meetings was the commemoration of the twentieth anniversary of the coming of the Clarks to Miyazaki and the beginning of evangelistic work in the province. Twenty years of strenuous effort! And not without a large measure of success, in the planting of churches — seven organizations all told, three of them financially self-supporting, and six church buildings — the opening of preaching places and Bible classes in a large number of smaller centers, and more or less of broadcast seed sowing in the province.

"The meetings at this time were rendered successful by the presence of three able evangelistic workers from other fields, one of them the secretary of the Kumi-ai Japan Home Missionary Society — a forceful speaker — and another, Mr. H. Kozaki, from Tokyo, one of our oldest and best known pastors, who at one time was the president of the Doshisha and for thirty years has been a recognized leader in educational and religious circles.

Some Accessions

"In all the places where meetings were held there was welcomed a considerable number of inquirers, who manifested a purpose to make definite and thorough study of Christian teaching, either in classes or individually. No attempt was made at the time to draw the net and press decision for immediate baptism, as has been too often done in such movements in Japan, to the loss rather than to the gain of the Christian cause. However, baptismal services were held in several places where those were taken into the church who were definitely ready by

ON THE RIVER FRONT, MIYAZAKI

reason of a more or less prolonged period of training.

"Such a service was held in Tsuma, where in connection with the general meetings thirty-one adults were baptized and added to the twenty Christians who had previously constituted the church. Of these thirty-one, most were heads of families, among them seven couples, some of whom were accompanied by their grown-up children, who wished to enter with their parents upon the duties of the new life. Of the number one man and his wife were the parents of the young man who, some eight or ten years before, was the prime mover in the Christian enterprise in the place and who afterward died a sacrificial death by nursing back to health his own little child and several of the neighbors who had been taken with a contagious disease, he being the only one of the number to succumb to it. At the time the father was a most bitter opponent of Christianity, but now he and his wife have become the most loyal and devoted of all the new converts.

The New Church Building

"But the crowning event in connection with these meetings in Tsuma was the dedication of the new church building, the outgrowth of all the prayer and devoted effort of the little company, headed at first by the one young man who lost his life for the sake of others, and then by another young business man of equal devotion who for several years now has been giving his time, his talents, and his money to accomplish his one great aim, the Christianization of his village. The people of the community could not fail to be moved by such a fragrant example of what Christian faith could produce, so that Christians and non-Christians alike have vied with each other in the contribution of thought and money to make this church building a success. Now the community feels a just pride in its building, and, considering the fact that the entire village contains scarcely a thousand people, they deserve a great deal of credit for carrying this through to such a successful conclusion. The dedication was graced by a large assemblage; among the guests who were present and had part in the felicitations by speech, or otherwise, were many notables, including the representative of the governor, the head official of the county, and the principals of several of the higher schools of Miyazaki. The present time is one of great hopefulness as regards Christian work."

WESTERN TURKEY MISSION

THE DEAD WEIGHT ON TURKEY

After a four weeks' tour through a part of the Cesarea field, during which he visited the outstations at eleven villages and two cities, spent 100 hours in an *araba*, and covered between 300 and 350 miles, Rev. Arthur C. Ryan, the new member of the Cesarea station, writes thus of what he saw and what he thought thereon: —

Poverty

"First of all I was greatly impressed with the extreme poverty of the whole situation. Almost everything and nearly every person is poor. Farms, flocks, and vineyards furnish the principal occupations for the villages, and shopkeeping and trading occupy those in the cities that have any occupation. Much of this poverty is due to ignorance and lack of ambition. Even where the soil is of fair quality, ignorance of methods, poor equipment, and lack of any impelling ambition result in poor crops. If, with his antiquated methods and poor equipment, the villager can raise enough grain to enable himself and his family to survive the coming winter, he is well content. Poverty in regard to houses and home life is often beyond description. Ignorance of the disastrous results of dirt and filth is appalling.

"The poverty of uplifting and inspiring influences in the home is scarcely imaginable, and the poverty of mental, moral, and spiritual life is equally great. The fact that these people are practically isolated from all outside influence helps to account for their condition, and it is the opportunity of the missionaries to dispel their ignorance and arouse new ambitions for better things. Indeed, this is just what our missionaries are doing through their schools and churches, teachers and preachers. One of the most encouraging features of our trip was to find that, wherever we have work, the conditions of the people in every regard is much in advance of those places where we have no work. Moreover, the people connected with our Protestant commu-

A HOME IN THE INTERIOR OF TURKEY

nities are, on the whole, in advance of those who remain close adherents to the old churches. And, furthermore, our work in school and church is forcing the old churches to establish schools in places where they have formerly had none, and also to raise the standard of those already established. Our churches are also causing the old churches to adopt more progressive and helpful methods of ministering to the needs of their people. This indirect influence of our Protestant work is of no small significance, and is one of the most encouraging features connected with our work for the adherents of the old churches.

Idleness

"The second thing that impressed itself on my mind during this trip was the great amount of idleness in all the villages and in the cities as well. I should judge that two-thirds of the people are idle one-half of the time. Even when employed, the real amount of work done is very small. These people know not how to work even when they set about it. Idleness here, as elsewhere, brings its own peculiar curse. In this connection the great need in this country is opportunity to work at profitable employment. However, before we can hope for great improvement in this regard we must be given a more stable government and greater internal improvements along many lines. Still, much more could be done than is being done at present, and our effort is helping to stimulate ambition and to inspire greater endeavor on the part of many people.

"I was somewhat surprised at the exceedingly low estimate placed upon the value of women and children in this country. In a very real sense, women and children are the property of the husband and father. They have practically no rights of their own, and have most of the work to do. Even though a lady was a guest in their house, the women were seldom allowed to see her unless she called at the kitchen to see them. The women would bring our food to the door and then a manservant or the host would serve us, while the women remained in the kitchen. Family life is at a very low ebb, infant mortality varies from one-half to three-fifths; marriage is an affair to be arranged by the father and the prospective groom, and usually on the basis of financial considerations, the groom being obliged to pay the father a certain sum for the daughter.

Ignorance

"One of the most encouraging features of the work here at present is the general desire for education that is springing up on all sides. In many places schools are being opened for girls as well as for boys. The demand for teachers is far in excess of the supply, and the supply of good, well-trained teachers is exceedingly limited. It is true that the ideal of education is very low in most cases. Usually it is thought of, not as something to uplift life, but as something to enable a person to make more money with less work, or as something to give prospective emigrants more opportunity in America. To this end English is now in great demand in all the Armenian schools, both Protestant and Gregorian. Many young men are attending our schools for short periods merely to secure a knowledge of English, because the commercial life of this part of the world is making such knowledge necessary. However, here is a great opportunity for the missionaries to surround these people with higher ideals and to direct their thought to nobler ambitions. Moreover, in this increasing desire for education we have an opportunity to influence directly or indirectly the kind of education that shall be given through the force of teachers that we supply. One of the most inspiring things connected with our trip was to see the work that a little cripple, a graduate of our Talas Girls' School (in which teacher-training courses are given), has been doing during the past two years in one of the villages. So efficient has been her work that the village is willing to increase her salary two liras if she will remain

another year, and every one in the place was strong in praise of her work.

Need and Opportunity

"Our evangelistic work is somewhat handicapped from two causes. One is the limited supply of native pastors, and the other is the exodus of our people to America. Many of our churches are without native pastors and the supply is not increasing very rapidly. However, the men that we have are doing good work under very trying circumstances. Some of them are reaching out to help the people outside of their own congregations. One man is a traveling evangelist for a group of a dozen villages. He is having a large influence with the Gregorians of these communities and often touches the Moslems in an indirect way. He frequently visits villages in which we have no established work. Another man is putting his impress upon the Gregorian Men's Club of his town. Every place we visited is anxious to have more preaching and pastoral work, and the people are looking to the missionaries for help. I am convinced that great good could be done by a man who should devote all his time to traveling among these villages and carrying on a definite evangelistic work. By using a radiopticon and some musical instrument a man could secure attention in any of the 400 or 500 villages and towns in the region covered by our trip. Surely this is a field large enough for the largest man. In such a field a man could be bishop, superintendent of schools, and general evangelist; and in addition to this he could have the rest of our field, which is almost twice as large as the region which we visited.

"One more point of special interest came to my attention, and that is the work for Moslems. These people will not be reached through the native churches. The race and religious antagonisms are too strong to make it possible to work the two peoples together. To reach the Moslems, I feel that men must devote themselves to this problem as a life work to which they shall give their special attention. They must come here and be willing to work for years with little or no results in the way of converts. The situation is not ready for that yet. There is great need of some work to gain the confidence of the Moslems. Their ignorance of Christians and of Christianity must be dispelled."

MARATHI MISSION

THE LOOK OF THINGS

Rev. Edward W. Felt spent his first half year in India at the Vadala station studying the Marathi language and acquainting himself with the field and its people, under Mr. and Mrs. Fairbank's guidance. A letter in which he frankly relates his impressions of what he has found contains a clear picture of the Indian Christian, both present and prospective: —

"The Christian community — how little I really know about it! And what real knowledge I have is of the Vadala people; it is about them that I wish to write. First, I find that I have a genuine feeling of respect and affection for them already growing in my heart. I expected to be disappointed; but, instead, am on the whole filled with marvel at their achievements and am humbled by much that I find in them. In general, I feel their almost childlike immaturity of mind, character, and Christian experience. There seems to be an unstable quality about their moral willing. Here is a teacher, openly, before the boys whom he teaches, fighting in a miserable, petty quarrel. Other stories are told me of failures and moral disasters; and I see how that must be in a people brought out of a subject, despised state of ignorance and many debased habits.

"It is said by all that the Christian leaders are especially lacking in ability and conscience for the handling of money. That also is probably true in general. They seem to be dependent and lacking in initiative, perhaps partly through the mission's fault. Many are pitiably ignorant, even in their Chris-

tian state, and so poor and apparently hopeless. A little church was organized at Tammas Wardi, near Vadala, and one thought of Paul's first and second chapters of 1 Corinthians. Only God's love in Christ Jesus can save and redeem these people. Some of the church seem to be looking after their material wants; and who can much blame them in their miserable poverty? A little community in the Derdagon pastorate threatens to go over to another mission unless Mr. Fairbank will feed them in these hard times. This is one side of the picture.

The Bright Side

"I am more impressed with the brave faithfulness of some. Take a teacher in a little village of Punratgaon — almost the only Christian in the village, and with a school composed entirely of Marathis; a lonely position, with little opportunity to feed a man's soul from others' strength or from books. And how faithfully this humble teacher is filling it full to overflowing, laboring incessantly with the boys and girls and their people, and winning the confidence of all. Yet he could not pass the simple examination required of a teacher. Then there is Shetiba, Mr. Fairbank's assistant, a man whose humble loving-kindness, shining out through his wrinkled face, and whose capable, noble Christian character make me humble. Among such people, with their weaknesses and their nobility and charm, I feel the great privilege and opportunity of personal, religious influence. To help God have a chance in the hearts of his people, and to win the pastors and teachers to a true Christian love and devotion — that seems an altogether wonderful, humbling task.

The Whitening Field

"Now as to the field of non-Christians. We were on a tour of the district, and the consciousness of the beginnings of a new age for the Marathis came over me. We felt the sense of tension in places. What if entire villages of the farmer people should ask to be baptized! Here is Bhirndi, in which lives a humble, ignorant, but capable farmer, named Vithoba. He is a leader in the village. Yet he has told Mr. Fairbank that in his heart he is a Christian; that he has left his gods and associated with the Christians. He lacks the courage to come out and break caste. What would happen should he do so? Would the whole village follow him? The whole district is open, and there are no closed doors for work either among men or women. Many are secretly longing for teaching and spiritual help. Schools are filled with Marathi boys whose hearts are being permeated with Christian teaching. Such boys are beginning to come under special arrangements to Vadala. If we can drive home the gospel call, what will happen?

"There are disappointing aspects and plenty of inertia about the situation; but, on the whole, I am thrilled by its appeal and opportunity. You will understand me when I say that my greatest problem is that of any missionary — just himself. How is he, with his peculiar weaknesses and temptations, to be the man that God demands to do his work and live his life? I feel that were I that man now the gospel would sweep through me and into other men's lives with such power that the Kingdom would begin to come visibly."

SHANSI MISSION

OFFICIAL INDORSEMENT OF CHRISTIANS

Rev. Wynn C. Fairfield, returned to Taiku after the interruption and disorder of the revolution, and now in charge at that station in the absence of Mr. Corbin on furlough, reports the following important event at the capital of the province. As will be seen, it coincides with an occurrence described in the China section of The Wide Field in this number: —

"In Taiyuanfu there has been an interesting movement that links up with our work. The head of the bureau of foreign affairs under the revolutionary government was a Christian, and

when the government was reorganized this spring, he was reinstated. He did not retain the office, as he went to England for further study, but before he left the capital he invited the leading men of the provincial government to a feast, and there laid before them the benefits of Christianity as a moral force.

"Others present, among them the provincial governor, seconded his remarks, and the statement of the provincial governor, who had been the leader in the revolution, was particularly interesting. He said that before the trouble he had not had much time to think about Christianity and had paid no attention to it, but that during the revolution he had noticed that the Christians associated with him did their duties honestly and were not afraid to die. He said that while to his mind heaven and hell were simply bogeys to frighten the ignorant and had no weight with him, yet he was convinced that for this life Christianity was worth having, and that it did have a perceptible moral effect. The upshot of his remarks was that he would heartily approve beginning Christian work for the soldiers in the army.

And Financial Aid

"The question being raised how much it would cost per year to carry on such work among the soldiers in particular, it was suggested that in the neighborhood of 5,000 taels, or $3,500 (gold), would be needed. The men present said that they would guarantee that amount, assisting from the provincial treasury if necessary, and asked the gentleman who had called the conference to take the matter in charge. As he was about to start for England, he was not able to do so, but asked certain other Christians to undertake the work. They have not grappled with the problem as successfully as we could wish, and the meeting is more significant as indicating the trend of sentiment than for definite results thus far accomplished.

"The leaders asked Mr. Kung for advice, but as he was unable to meet with them in Taiyuanfu, he laid their letter before our local Chinese federation, which appointed a committee to

LOADING FOR TAIKU

MARTYRS' MEMORIAL TABLET ON GOVERNOR'S YAMEN, TAIYUANFU

go there and investigate. These men found that there was some division among the people in Taiyuanfu, and while they recommended that the Christians associated with our mission should contribute to the work, they felt uncertain as to methods. It is now proposed that some of our Christians should visit Taiyuanfu this summer to help the local Christians. This is a matter which the Chinese will have to handle for themselves, as foreign management would not commend the enterprise to other Chinese; if foreigners are to aid, it should be the English Baptists, who have that center. It looks as if the movement might result in an independent Chinese church in Taiyuanfu, but as yet it is too early to speak about that."

THE WIDE FIELD

OCEANIA

THE FIJI TRANSFORMATION

Mr. George W. Crossette, of Cleveland, O., writing to the American Board recently, testified to his own contact with a mission field and the impression made upon him by what was there being wrought. Sailing from Salem, Mass., in February, 1854, on the bark *Dragon* for the South Sea Islands, Mr. Crossette spent nearly two years among the Fiji cannibals, trading between the islands and Sydney and collecting a cargo of *beche-de-mer* for the Chinese market.

"I consider the natives of the Fiji group today the best living illustration of the truth that the gospel of Jesus Christ '*is* the power of God unto salvation to every one that believeth.' At the time I was among them they were considered the most treacherous, bloodthirsty, ferocious, and inhospitable people on the face of the earth, while today they are not only nominal but actual

Christians. Every village on the eighty inhabited islands has built for itself a tidy church and a good house for its teacher or native minister, for whom also the village provides food and clothing. There are nearly one thousand churches in Fiji today, at every one of which the frequent services are crowded by devout congregations.

"One writer, in speaking of the marvelous change in these islands, declares it is hard to believe the contrasted scenes are true of the same people: *here*, the ferocious islanders appear with formidable war-clubs; *there*, they are exchanged for the implements of husbandry; *here*, they are descending with savage cries upon a neighboring island to murder its unsuspecting victims; *there*, assembled with them, in the same sanctuary, listening to the words of eternal life; *here*, they are gathered around the burning pile feasting upon the flesh of slaughtered captives (I have seen them thus); *there*, around the communion table celebrating the dying love of Him in whom they have believed.

"Upon one occasion, being acquainted with a leading chief, Tui-le-Vuka, and having learned to speak the language, I was permitted to be present at one of their cannibal feasts; never shall I forget the horrors witnessed upon that occasion. And what has wrought such a change in these once barbarous islanders; what has converted them into enlightened and peaceful communities; what has opened their bays and rivers to the quiet entrance of our commerce, and brought them to the shore to welcome us to their confidence and friendship? It is the gospel of Jesus Christ, taught in their dwellings and preached at their mission stations."

CHINA

NATIONALIZING CHRISTIANITY

A new and perhaps the most ambitious proposal yet for a native Christian church in China is reported by the *Herald*, the English Baptist foreign missionary magazine. In May there appeared in a Chinese newspaper of Taiyuanfu, the capital of the great Shansi Province, a manifesto, or prospectus, for an independent Christian church in that city. Indeed the project contemplated more than providing for the capital; it was to be the church of Shansi, with branches over the whole province, when the mother church at Taiyuanfu is fairly established. The "Regulations" proposed for the new church are somewhat strange to Western ideas, especially in their easy combination of religious and patriotic ends. The aim of the society is declared to be "the propagation of the Holy World-saving Church of Christ; the proclamation of it in all places and at all times to all our people; the reformation of district societies; obedience to the universal doctrines of God; the creation in all of a strong love for country; the preparation of the disposition and abilities necessary for a free country, and the bringing in of the wonderful happiness of harmony and concord."

The income of the church is to be derived from contributions of its members and supporters, its immediate expenses being met by funds provided by the originators of the movement. As soon as money enough is in hand and a place for the "transaction of business" opened, it is proposed to secure a pastor and to begin regular preaching; "schools, hospitals, and all works of mercy and public good will also be established."

The special hope of the movement is that the Chinese can come together and with one mind start an independent church, with no distinction between "ordinary Chinese people" and "Christians"; to do away also with the division between Chinese and foreigner until "all within and without the four seas will love one another as brethren, and be obedient to the sacred teaching of Christ, regarding all with benevolence."

As to membership, "when the general church shall be properly organized and started, the local pastor shall record, as inquirers, the names of all who

IN THE GOVERNOR'S YAMEN AT TAIYUANFU

It was under this tree that the missionaries were beheaded in 1900

are desirous of the doctrine; and if their conduct is in accordance with the Scriptures, they may be received into the church." Besides these full members, associate members may be added, whether Chinese or foreign, men or women, and of whatever denomination, who are in sympathy with the purpose of the church; they will not be asked to become members of it.

As to discipline, those who do not act in accordance with the rules of the church and have a bad reputation, their conduct and words being "opposed to the doctrine," must first be exhorted. If such a one does not then repent, the church, after discussion and vote, will remove his name, that its reputation may be safeguarded.

A list of the "originators" of the movement contains thirty-two names, including those of the present military governor, the civil governor, the president of the provincial assembly, the vice-president, the literary chancellor, the intendant of police, etc.

Several facts about this undertaking are noteworthy: it is entirely independent of foreign missionary suggestion or control; it is loyally Chinese while sincerely devoted to the Christian faith; it breaks down all denominational lines but emphatically takes the Scriptures as the basis of faith; it puts the control entirely into Chinese hands yet asks only its members to maintain it.

As the *Herald* remarks, few, if any, who recall that night of July, twelve years ago, when a missionary party of forty-five Europeans were beheaded by the order of the governor of Shansi in this very city of Taiyuanfu, would have ventured to predict that within so short a time the rulers of Shansi would have announced the formation of an official Christian church and invited the public to become its adherents.

HERE AND THERE

At a recent missionary exposition organized by the high church party of the Church of England, Queen Mary was present. And not only did she grace the occasion with her presence, but inspected all parts of the exposition, even attending a tableau performance. This is said to be the first time that royalty has ever visited a missionary exposition. Missions appear to be attaining a prestige in England comparable to that of good food, automobiles, and high-bred dogs.

The advance of Islam in Central Africa continues to be reported. The Yaos, who constitute a swarming population at the south end of Lake Nyassa, are now Mohammedans, and while only nominally so, yet furnish a strong opponent to the advance of the Christian faith. They meet Christianity with a form of Mohammedanism not much related to the Koran, which

indeed they are too ignorant to read, but based upon sensual rites and ceremonies and upon witchcraft. Old tribal dances are used in initiation and their converts are newly enslaved to fear, superstition, lust, and vice.

The Japan Union of Christian Endeavor held its twentieth annual convention at Nagoya the first week in April, and effectively stirred that prosperous but Buddhist-ruled city. Not daunted by the contrast between the commercial enterprise and the religious conservatism of the place, the Endeavorers lighted upon it with characteristic enthusiasm, occupied the leading halls, held mass meetings with noted speakers, enjoyed an automobile tour of the city and suburbs, scattered Scripture portions far and wide, and had a characteristic exhibition of fencing with naked swords by farmers from a neighboring village, which gave the foreigner onlookers cold chills to watch. According to *Mission News* the present roll of the Union includes 149 societies and 3,000 members. It was voted that the collection taken at the consecration service be given to the new Christian Endeavor headquarters in Boston.

The Christian Literature Committee of Japan has arranged to secure a monthly summary of the eighty to one hundred periodicals comprising the Japanese Christian Press, for publication in the *Japan Evangelist*. While the prime object of this undertaking is to furnish the missionary body with reliable information as to the general trend of religious thought in the empire, it will afford opportunity also for American Christians to post themselves on that subject.

The opportunity and the peril of the situation in China today are both illustrated by the fact that in the city of Shanghai, one Sunday in March, Dr. Timothy Richard "was asked to address an assemblage of over 2,000 persons, met to discuss a religion for China. The day following he met the leaders of the four great religions: Christianity, Buddhism, Confucianism, and Taoism to 'hear what they had to say.'" No man in China is better qualified to meet such an emergency than Dr. Richard, a veteran missionary of the English Baptists, and head of the Christian Literature Society in China.

Advices from Lisbon indicate that there will be no transfer of Portuguese territory to either Germany or Britain, as has been frequently rumored in English and American papers. No government in Portugal would dare suggest such a thing, as it would mean its immediate overthrow and give the Monarchists a powerful weapon. It is said that the Portuguese government, as a whole, is distinctly antagonistic to religious work, and is even introducing atheistical teaching into the day schools of Portugal. At the same time the Commission appointed to inquire into the needs of the natives in Angola (where lies the American Board's West Africa Mission) urged that some form of missionary work should be encouraged, though, of course, without direct financial help from the national exchequer. Careful observers are of the opinion that the present government, in accord with its anti-religious spirit, would drive out the missionaries from all colonies if it were not for the restraint of the international treaties.

It appears that when Premier Tang Shao Yi left Peking, June 15, to escape the responsibilities of his office, he took French leave. Entering a common ricksha, with but one or two servants, he made for the morning train, bought an ordinary first-class ticket for Tientsin, and skipped. Being recognized, his departure was reported to President Yuan, who sent his chief secretary and the head of the board of war on the next train after him ; but they could not persuade him to return. Whereupon the president published a manifesto granting him five days' leave to recover his health, and appointed Mr. Lu, of the foreign board, to act as his substitute in office. The newspapers commented freely on the reason of this flight, which seems to have been a necessary sequel to an inconsistent career. Shifting from the imperialists to the revolutionaries when he went to Shanghai to negotiate as the representative of the former, Tang was no sooner elected as the head of the Unionist party after the republic was declared than on his next trip to Shanghai he joined the opposition party, the "Brotherhood," when its star was in the ascendant. At length he lost the confidence of that party by his administration of his office. An obstructionist, if not worse, in the matter of the foreign loans, discredited by his evasive statements concerning the Belgian affair, notorious as a gambler while posing as a reformer, it is felt that the country is well rid of him and that his absence from Peking gives more hope for the future of the republic.

THE PORTFOLIO

A Gruff Billet — in Japan

My Dear Sir:

I have the honor to inform you that the last Sunday was the most pleasant day when I was favored by the happiness of enjoying the divine litany in the forenoon while the afternoon seemed almost as if a wind-fall, for during the occasion you condescended to deign a sort of serial dinner by which you showed explicitly the fulness of benign cosy (suave) heart.

I can make neither head or tail about the cordial hospitality you vouchsafed to extend so far to me in the very consequence of the savor of exilerating extasy generated amidst the function.

It may then be surmised that I took twin meals a day, the one esculent or fleshly diet, the other spiritual banquest or immaterial entertainment. I go so far as to assert that this course of events nicked upon my mind as an indelible impression which shall be worn out or stamped out if I shall have come to pay my debt of nature.

May the Lord bless you to enjoy a perenial heyday and lasting prosperity. Please forgive me my inexcusable effrontery to express my heart felt thanks for your inundating kindness by means of such a gruff billet as would invariably cast my impudent act in your teeth.

I beg in the end you would on my behalf give my good humoredly compliments to the rest of your family.

Letter of thanks of young Japanese to a missionary who had invited him to Sunday dinner after morning service.

The Wall in North Africa

Outward evidences of Moslem religiosity do not flaunt themselves before your face in North Africa. In Kairouan, which is one of the ancient and most famous of their holy places, its most sacred mosque may be entered by infidels. Yet Arab and Berber alike present an almost impregnable wall against the gospel. I did not see a single square inch of Miss Trotter's front door which did not bear the dent of stones, thrown in Moslem hatred because a group of English ladies had taken up their self-denying residence in the Arab quarter of Algiers. Even in the most open village of Great Kabylia, Djemaa Sahridj, high up in the Algerian Alps, persecution is the lot of the convert; and only the persistent love of missionaries who have held their position for almost thirty years, has won the tiny handful who have obeyed the gospel.

From Prof. Harlan P. Beach's article, entitled "Politics and Missions in North Africa," in the Missionary Review of the World for June, 1912.

One Missionary's Aim

As a missionary I came to Japan not to proclaim a certain kind of philosophy or creed, not to teach a ritual, but only to make known the person of Jesus Christ; to try not only to live like Jesus myself, but to get others to be Christ-like. This is what I regard as the kernel of Christianity, its essence. Here is its vitality. All the rest is clothing, form. The clothing and form must change. But Christianity is a specific kind of life, filial in relation to God, brotherly in relation to man. Fellowship with Jesus can maintain the spirit even when external forms of faith and creed change.

From letter of Dr. Sidney L. Gulick to certain statesmen and educators of Japan.

Prince Ito's View

The late Prince Ito was not a believer in Christianity, either in its doctrine or as a means for the betterment of his own countrymen. He once, many years ago, told the present writer that he wanted everything from the West except its religion, but that he could see nothing that would tend to the moral

amelioration of humanity, either in the doctrine or the practices of Christianity, which Japanese would not find equally well in their own faith and moral codes and observances. And yet, when resident-general at Seoul, he paid a high compliment to the religious and educational work of European missionaries in Korea, promising them that his own government would give every assistance to their efforts, and inviting their co-operation in promoting the future welfare of the people. He was not a man either to give praise where it was not deserved or to invoke aid which might be fruitless, and no higher certificate could possibly be given to the efficiency of missionary work in Korea than in his words, the purport of which we have taken from a Japanese and not from a missionary authority.

From Prof. Joseph H. Longford's "The Story of Korea."

Sir Harry Johnston's View

If China is ever to be regenerated and made a powerful as well as a civilized people, it will be by her adopting the one religion which sets us free, Christianity, in (I hope) a very simple and elementary form. Though Japan is not officially Christian, the teaching of Christian missionaries has really been the main cause of her rebirth. It is Christianity more than anything else which is saving the black peoples of South Africa in their racial competition with the white man. Such results may not, as I have said before, be pleasing to white men of narrow outlook and racial intolerance. But the missionary, often unconsciously, seems to be the agent of some higher power that takes little heed of national or racial limitations, but is aiming as steadily now as it was a million years ago at the perfecting of man. At the same time the very character of the Christianity taught by missionaries gives them a sweet reasonableness, saves them from anarchic extremes and the preaching of passionate upheavals.

It is because I feel so strongly that all Christian missionaries, despite a few mistakes here and there, a narrow view in this direction, a petty-mindedness in another, are doing such supremely good work in educating the backward peoples of the world and bringing them into community of thought and action with the more fortunate Caucasian, that I venture from time to time to plead the cause of missionary societies of all denominations.

From an article on "The Value to the World of Christian Missions," by Sir Harry Johnston, K.C M.G , in the East and the West for July, 1912.

THE BOOKSHELF

Children of Persia. By Mrs. Napier Malcolm. New York: Fleming H. Revell Co. Pp. 96. Illus. Price, 60 cents net.

A new issue in that series of Children of Many Lands of which eight volumes have already appeared, several of which have been reviewed with commendation in these columns. It is a fit member of the set, and makes one more good book for children.

A Half Century among the Siamese and the Lao. An Autobiography by Daniel McGilvary, D.D. New York: Fleming H. Revell Co. Pp. 435. Illus. Price, $2.00 net.

Here speaks, not the recruit who lays down his life before the novelty of his first impressions has passed, but the veteran missionary, who out of ample information and experience is able to instruct as well as to inspire those who traverse with him the field of his ministry. Dr. Arthur J. Brown, in his introductory appreciation of the author, speaks of him as one of the great missionaries of the church universal, whose term of service covered an interesting part of the history of missionary work in Siam, and the entire history so far of the mission to the Lao people of Northern Siam. The American Board's touch upon that mission field is so remote and brief that those whose knowledge of foreign missionary work has come largely

through the sources of information belonging to this Board will here be introduced to a new region of missionary conflict and conquest. They will have occasion, however, to recall the work of the American Board in Bangkok, in those years when Dr. D. E. Bradley and Rev. Jesse Caswell were its representatives there, as they read the sequel to the story of their influence upon the royal house of Siam.

The Red Sultan's Soliloquy. By S. V. Bedickian. Boston: Sherman, French & Co. Pp. 127. Illus.

In this volume an Armenian evangelical minister, serving his countrymen in Massachusetts, pours forth his ardent patriotism in an extended poem, wherein the banished and imprisoned Abdul Hamid II, the late Sultan, is made to voice his remorse in language so fanatical, fierce, and scornful, that one realizes the awful tyranny and infamous purpose with which he ruled his Armenian subjects. The sarcasm of these stately and high-sounding lines of blank verse, though veiled, is none the less scorching. The book is handsomely put together, contains many choice halftone illustrations, and is altogether a striking production.

A Message from Batang. The Diary of Z. S. Loftus, M.D. New York: Fleming H. Revell Co. Pp. 160. 75 cents net.

There is a peculiar pathos about this little book, which contains the journal of a young medical missionary of the Disciples' Church, who left America in September, 1909, bound for the Batang Mission in far Tibet; who arrived in Batang in June of the following year, and there at the very beginning of his career laid down his life, August 12, after a few days' sickness with typhus fever and smallpox. The frank and detailed record of a four months' journey from Nanking across China and through that closed and romantic land "at the top of the world" upon which he had set his heart, not only reveals an attractive character bent upon a noble undertaking, but also furnishes many interesting glimpses of the situation and life of the Tibetans. It is a book that any one will enjoy reading who cares to learn of out-of-the-way places and people; it contains also a very real, if unstudied, missionary message.

Copts and Moslems under British Control. By Kyriakos Mikhail. London: Smith, Elder & Co. Pp. 146. Price, 3/6 net.

The author of this book was sent to London in 1910 as the representative of the Coptic Press, and upon the further errand of awakening interest in the protest of the Copts against their oppression by the Egyptian government, for which they hold the British overlordship, in large measure, responsible. The nub of their grievance is, that Coptic Christians, who are the genuine Egyptians, have been subjected to unfair discrimination, as over against their Moslem neighbors and masters. The case is put clearly and urged vigorously, with the addition of numerous favorable quotations from the English press. The preface by Professor Sayce and the introduction by Dr. A. J. Butler both add general indorsement to the book, which deserves the attention of all who believe in fair dealing as well as of those whose sympathies are with Christianity in its contact with Islam.

THE CHRONICLE

Departures

July 26. From San Francisco, Dr. and Mrs. G. M. Rowland, returning to the Japan Mission.

July 27. From New York, Mr. and Mrs. Dana K. Getchell, returning to the Western Turkey Mission; Mrs. T. W. Woodside, returning to the West Central Africa Mission, and Dr. F. E. Stokey *en route* to the same mission (see page 404); also Miss Margaret B. White, going to the Western Turkey Mission for a term of service. (See page 404.)

July 27. From Philadelphia, Dr. and Mrs. J. H. Ingram, returning to the North China Mission.

July 27. From New York, Miss Vina M. Sherman, to join the Eastern Turkey Mission. (See page 404.)

August 3. From San Francisco, Mr. Ernest T. Shaw, going for a term of service in the North China Mission. (See page 404.)

August 6. From Boston, Dr. and Mrs. Chauncey Goodrich, returning to the North China Mission.

August 8. From New York, Miss Annie T. Allen, returning to the Western Turkey Mission, accompanied by her father, Rev. O. P. Allen; Miss E. Gertrude Rogers, returning to Eastern Turkey Mission.

August 10. From San Francisco, Miss Elizabeth Ward, returning to the Japan Mission.

ARRIVALS IN THIS COUNTRY

July 23. At New York, Miss Isabella M. Blake, of the Central Turkey Mission.

July 23. At New York, Miss Minnie B. Mills, of the Western Turkey Mission.

July 25. At Boston, Miss Lucia E. Lyons, of the North China Mission.

ARRIVALS ON THE FIELD

June 20. At Madura, India, Rev. and Mrs. J. X. Miller, returning to the Madura Mission.

July 1. At Samokov, Turkey, Miss Inez L. Abbott, returning to European Turkey.

MARRIAGE

July 25. At Sivas, Turkey, Dr. Levon K. Sewney, of Sivas, and Miss Lillian F. Cole, of Sivas, Western Turkey Mission.

BIRTHS

June 25. A daughter, Bessie Heather, to Mr. and Mrs. Lawson P. Chambers, of Bardezag, Turkey.

June 29. A daughter, Muriel Sullivan, to Rev. and Mrs. Charles Henry Maxwell, of Esidumbini, Natal, South Africa.

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A fresh instance of the work which missionaries do for foreign missions while on furlough, appears in the record of Dr. George M. Rowland's short stay in California, just before taking steamer for Japan. Besides speaking in churches at Los Angeles, Oakland, and Berkeley and at the ministers' meeting in San Francisco, he addressed Japanese congregations in several cities, and visited other churches and missions.

∴

Most of us, viewing the fields from afar, may never see that important and memorable event in the round of the year, an annual mission meeting; we have to imagine its comradeship, its counsels, its burdens and hopes. It is the more interesting, therefore, to receive the accompanying picture of the Marathi Mission of India in its annual meeting; with a little study, well-known faces are recognized. Rev. Edward Fairbank, chairman, Mr. Felt (in white suit), scribe, are at the officers' table.

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A welcome letter from Harpoot reports the safe arrival there of Rev. Henry H. Riggs and family and of Mrs. H. A. Barnum, returning from furlough in this country.

MISSION MEETING AT MAHABLESHWAR, APRIL, 1912

They write that the way was made very easy for them all along except, as they admit, for the last three days. It is indeed cause for gratitude that they came safely through those days, which were excessively hot and trying in many ways. One mishap was a wagon accident when the vehicle carrying Mrs. Barnum and Mrs. Riggs was upset. Fortunately neither of the ladies was injured, but the driver did not get off so easily and had to be sent back with what appeared to be a broken thigh.

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An impressive event, suggestive of the advance that has been made in Japan and the close relationship of the Christian Japanese and their missionaries, was the baptism of the little daughter of the Bartletts at Otaru, June 24, by the Nayoro pastor, who was himself baptized twenty-five years ago by her grandfather, Rev. M. L. Gordon.

∴

Inadvertently the funeral service of Dr. Wilson A. Farnsworth was spoken of in the *Missionary Herald* for August as occurring on June 16, whereas it was a week earlier, on June 9.

∴

Congratulations to the Madura Mission, as well as to Dr. Jones and Mr. Chandler, upon the conferring on these two missionaries, by the governor of the Madura District, at a formal durbar at Kodikanal, of a medal issued in commemoration of the durbar held at Delhi last December, by his Majesty, the King-Emperor.

∴

The noonday prayer service at the Board Rooms on August 5 was marked by the commissioning of Rev. and Mrs. S. Ralph Harlow, as they were in Boston making final preparations for the start to their field. Secretary Eddy conducted the service and presented the commissions, Secretary Bell offering the prayer.

On the same day Dr. and Mrs. Chauncey Goodrich and their daughter appeared at the Rooms on the eve of return to China. It was noticed that the enthusiasm, eagerness, and high hope of the veterans returning to the task they know well, were every whit as strong as in the case of the recruits who might be accounted somewhat under the spell of missionary romance.

∴

It is good news that the wave of sickness which rolled in upon the Madura Mission has receded without more serious injury. Letters received the very last day of July reported Mr. Stanley as again at work, though not yet in full vigor. Word had come from Kodikanal that Mr. Guise was better, and that Miss Gwen M. Jones was recovering fast from her operation. The arrival of the Millers in good health and spirits increased the available forces, as they were able at once to take charge at Pasumalai, releasing the Banningas to go to Tirumangalam.

∴

Miss Lamson and Miss Day got a warm welcome, not only in the Woman's Board Rooms, but from all the seventh floor of the Congregational House, when they appeared July 27, safe and sound after their eight months' tour round the world. Owing to war in China and cholera and war in Turkey, their time was principally spent in India and Japan. From both these lands they bring back stirring accounts of the new times and the new opportunities.

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It was fitting that Rev. E. C. Woodley, who with his wife sailed July 12 for the Central Turkey Mission, as reported in the August *Herald,* should receive his commission in the Payson Memorial (Second Parish) Church of Portland, Me., of which his grandfather, Dr. J. J. Carruthers, was once an eminent minister. Dr. J. K. Browne, of Harpoot, preached the sermon and presented the commission, Dr. W. N. Chambers, of Adana, voicing the welcome of the Central Turkey Mission.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch. 6 82
Bangor, Forest-av. Cong. ch., Rev. Edwin C. Brown, 1; Theol. Sem., of which 10 for native helper, care Rev. R. A. Hume, and 30 for Shaowu, 40, 41 00
Belfast, 1st Cong. ch., of which 5 from H. M. Prentiss, 45; Mrs. S. M. Craig and Lucy A. Palmer, 4, 49 00
Brewer, 1st Cong. ch. 12 56
Cumberland Center, Cong. ch., Mrs. Julia B. Perry, 10 00
Ellsworth, Mrs. Maria B. Perry, 2 00
Farmington, Cong. ch., 62; Mrs. C. M. Cushman, 1, 63 00
Hallowell, Old South Cong. ch., of which 5 from Sophia B. Gilman, 16 05
Hampden, Cong. ch. 10 20
Machias, Friend, 5 00
Milford, Cong. ch. 3 10

North Harpswell, Mrs. H. Wilson; 1 00
Old Town, Cong. ch. 18 95
Portland, Woodfords Cong. ch., 78.24; 2d Cong. ch., Hattie A. Hutchins, 5; Mrs. W. O. Hough, 5; Mrs. L. E. McPherson, 5, 93 24
Rockland, Mrs. E. M. Stubbs, 2 00
Sherman Mills, Washburn Mem. Cong. ch. 10 00
Westbrook, Cong. ch. 9 81
Yarmouth, 1st Parish Cong. ch. 25 00——378 73
Less.—*Legacies.*—Yarmouth, Sarah J. Blanchard, inheritance tax, 50 00
328 73

New Hampshire

Amherst, Cong. ch. 31 49
Claremont, Cong. ch. 39 00
Concord, Friend, 2 00
Derry, Central Cong. ch. 30 40
Exeter, 1st Cong. ch., 25; Friend, 452, 477 00
Gilsum, Cong. ch. 20 00
Hancock, Cong. ch., 5.75; Mrs. M. A. Homes, 2, 7 75
Hudson, Cong. ch., 17; Caldwell Buttrick, 45, 62 00
Keene, 1st Cong. ch., Henry W. Lane, 5 00
Laconia, Cong. ch., Wm. C. Landis, 10 00
Lancaster, Mrs. Nelson Bailey, 1 00
Lee, Cong. ch. 4 96
Manchester, 1st Cong. ch., Electa M. Priest, 5 00
Portsmouth, North Cong. ch. 582 40
Rindge, 1st Cong. ch. 15 00
Rochester, 1st Cong. ch. 33 15
Sullivan, East Cong. ch., Mrs. R. E. Davis, 5 00
Walpole, 1st Cong. ch. 26 42
Webster, 1st Cong. ch., of which 5 from Priscilla Little, 29 00—1,386 57

Vermont

Barre, Cong. ch. 27 63
Bellows Falls, Friend, 8 00
Burlington, G. H. Perkins, 10 00
Highgate, Cong. ch. 11 50
Jericho Center, 1st Cong. ch., toward support Rev. Wm. Hazen, 27 30
Ludlow, Cong. ch. 3 65
Middletown Springs, Cong. ch. 7 00
Morrisville, Cong. ch. 12 60
Newport, 1st Cong. ch. 125 00
Orleans, Brownington and Orleans Cong. ch., Mrs. C. E. Gay and Amy B. Fisk, 8 00
Pittsford, Cong. ch., Miltimone E. Merrill, 1 00
Proctor, Frank C. Partridge, 25 00
St. Johnsbury, North Cong. ch., Friends, 100; Rev. Geo. W. C. Hill, 2, 102 00
Saxton's River, Cong. ch., of which 2 from Henry F. Jones, 42 00
West Brattleboro, Cong. ch. 35 55
West Glover, Cong. ch. 23 00
Westminster, Cong. ch. 10 00
——, A deceased friend, 2,900 00—3,379 23

Massachusetts

Abington, 1st Cong. ch., W. C. Lean, 2 00
Amesbury, Union Cong. ch. 10 89
Amherst, 1st Cong. ch., of which 5 from Mrs. Esther E. Thompson, 59; North Cong. ch., Mrs. S. E. Harrington, 2, 61 00
Andover, South Cong. ch., Geo. B. Ripley, 10; Rev. C. C. Carpenter, 2; Mrs. Elbert S. Porter, 1, 13 00
Ashcroft, F. A. W. 2 50
Attleboro, H. D. Baker, 10 00
Auburndale, Cong. ch. 334 80
Belmont, Plymouth Cong. ch. 42 70
Beverly, H. O. Woodbury, 2 00
Boston, Central Cong. ch. (Jamaica Plain), 125; 2d Cong. ch. (Dorchester), 100.85; Cong. ch. (Allston), 82.81; Cong. ch. (Brighton), 72.10; Mt. Vernon Cong. ch., 50; Central Cong. ch., M. W. Stackpole, 25; Winthrop Cong. ch. (Charlestown), 10.40; South Evan. Cong. ch. (West Roxbury), of which 5 from Frank Perrin and 100 from Friend, 105; Central Cong. ch. (Dorchester), Mrs. Josephine E. Drew, 5; Trinity Cong. ch. (Neponset), Mrs. C. W. Kimball, 2; Ezra Gifford, 150; Mrs. Miriam M. Thompson, 50; J. W. Field, 10; Serena F. Perry, 5; Josephine K. and B. Frances Wight, 3; S. F. Wilkins, 2; George F. Page, 2; Friend, 500; Friend, 1, 1,301 16
Bradford, 1st ch. of Christ, 17 49
Braintree, Rev. Tyler E. Gale, 1 00
Brockton, Wendell-av. Cong. ch., 25; 1st Cong. ch., Mrs. Julia A. J. Abbe, 2, 27 00
Brookline, Harvard Cong. ch., 919.16; Alice D. Adams, 5, 924 16
Byfield, Cong. ch. 18 80
Cambridge, 1st Cong. ch., 629.16; Pilgrim Cong. ch., of which 10 from Friend, 84.98; F. L. F., 3, 717 14
Campello, Joshua Reed, 1 00
Chelsea, Central Cong. ch. 22 44
Chicopee, 2d Cong. ch. 26 36
Cohasset, Mrs. Sarah G. Sears, 10 00
Concord, Trin. Cong. ch. 43 08
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 11 40
Danvers, Franklin W. Fisher, 2; Mrs. Mary E. Peabody, 1, 3 00
Deerfield, Rev. and Mrs. Irving H. Childs, for West Central Africa, 20 00
East Bridgewater, Union Cong. ch. 25 00
East Douglas, 2d Cong. ch., Friend, 2 00
Easthampton, 1st Cong. ch., W. H. Wright, 10 00
East Longmeadow, 1st Cong. ch., of which 2 from Rev. C. S. Wilder, 33 00
East Northfield, Rev. N. Fay Smith, 5 00
Easton, Evan. Cong. ch. 8 57
Enfield, Cong. ch., of which 100 from Marion A. Smith and 25 for Aruppukottai from S. Alice Collis, 125; Mrs. Henry M. Smith, 100, 225 00
Everett, Mystic Side Cong. ch. 37 00
Fall River, Maria R. Hicks, 50; Anna H. and Carrie L. Borden, 50, 100 00
Fitchburg, Ger. Cong. ch., 15; Finnish Cong. ch., 6; Friend, 1, 22 00
Gloucester, Trinity Cong. ch., Martha A. Brooks, 15 00
Granby, Cong. ch. 20 00
Great Barrington, C. E. Platt, 6 00
Hadley, Friend, 50 00
Hamilton, 1st Cong. ch. 6 50
Hanson, 1st Cong. ch. 10 00
Harvard, Cong. ch., Chas. L. Day, 2 00
Hatfield, Cong. ch., 64.39; Mrs. Anna F. Woods, 10, 74 39
Haverhill, Center Cong. ch., 80; Chas. N. Dyer, 10; Friend, 15, 105 00
Holliston, Abbie F. Daniels, 1 00
Holyoke, 1st Cong. ch., 118.98; 2d Cong. ch., Friend, 10, 128 98
Housatonic, Cong. ch., of which 15 from Mrs. M. S. Ramsdell and 10 from Anna R. Turner, 25 00
Hubbardston, Evan. Cong. ch., Friend, 15; Friend, 10, 25 00
Huntington, 2d Cong. ch. 25 00
Ipswich, Linebrook Cong. ch. 12 00
Lakeville, Lakeville and Taunton Precinct Cong. ch. 40 00
Lawrence, United Cong. ch., 74; Mabel E. Emerson, 5, 79 00
Lee, George W. Bidwell, 25
Lenox, Cong. ch. 79 66
Leominster, F. A. Whitney, 15 00
Lexington, Hancock Cong. ch., Mrs. G. E. Martin, 25 00
Lowell, 1st Cong. ch., Geo. G. Osgood, 2; Mary E. Fletcher, 5; Cash, 100, 107 00
Ludlow, 1st Cong. ch. 10 00
Lynn, Central Cong. ch., Charlotte F. Hill, 1 00
Malden, Mabel P. Brown, 2 00
Mansfield, Ortho. Cong. ch. and Sab. sch. 62 42
Medford, Mystic Cong. ch. 75 03
Middleboro, 1st Cong. ch. 16 72
Millis, ch. of Christ, 17 12
Milton, 1st Cong. ch., Howard T. Smith, 2 00
Monson, Emily J. Chapin, 5 00

Montague, 1st Cong. ch. 10 00
New Bedford, North Cong. ch., 43.11; Trin. Cong. ch., 16.97, 60 08
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 125 00
New Salem, Rev. Haig Adadourian, 1 00
Newton, 1st Cong. ch., 253.11; Harriet R. Clark, 10, 263 11
Newton Center, Mary L. Nason, 5; Friend, 50, 55 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker, 700; W., 240; Friend, 25; Friend, 10, 975 00
North Billerica, Harriet B. Rogers, 1 00
North Leominster, Cong. ch., 19; Mary L. Marden, 1, 20 00
Norton, Students of Wheaton Sem. 50 00
Norwood, Mrs. J. C. Lane, 10 00
Oakham, Cong. ch., Henry P. Wright, 10 00
Oxford, Cong. ch., Friend, 5 00
Peabody, South Cong. ch., 106.65; West Cong. ch., 16, 122 65
Petersham, E. B. D. 200 00
Pittsfield, South Cong. ch., Friend, 500 00
Plymouth, Pilgrimage Cong. ch. 60 38
Quincy, Wollaston Cong. ch., C. P. Hutchins, 200 00
Reading, Cong. ch., Mrs. Joseph Spokesfield, 5 00
Rockport, 1st Cong. ch. 14 00
Salem, Tabernacle Cong. ch., Walter K. Bigelow, 150 00
Saugus, Cong. ch. 20 80
Shrewsbury, Cong. ch. 78 50
Somerville, 1st Cong. ch., 55; Prospect Hill Cong. ch., for Pasumalai, 31.46; Highland Cong. ch., 16, 102 46
Southbridge, Chas. Hyde, 5 00
South Framingham, Grace Cong. ch., of which 116.28 toward support Rev. R. S. M. Emrich and 2 from Frank S. Hart, 118.28; L. M. Palmer, 1, 119 28
Spencer, 1st Cong. ch. 209 00
Springfield, 1st ch. of Christ, of which 1 from Mrs. P. H. Derby, 114.76; Park Cong. ch., 90; South Cong. ch., 58.70; North Cong. ch., Mrs. M. B. Beals, 5; David F. Atwater, 25; Carrie L. King, 10; Kate C. Haynes, 1; U. C., to const., with previous donations, Rev. Wm. N. De Berry, H. M., 10, 314 46
Swampscott, Friend, 5 00
Tewksbury, 1st Cong. ch. 9 86
Upton, 1st Cong. ch. 16 81
Vineyard Haven, Octavia W. Mathews, 5 00
Wakefield, 1st Cong. ch. 80 24
Walpole, Mrs. Ellen M. Allen, 5 00
Wayland, Cong. ch. 35 00
Wellesley, Cong. ch., Friend, 10; Sarah P. Eastman, 5, 15 00
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 102.20; Harriet Gray, 100, 202 20
Wenham, Cong. ch. 28 00
West Boylston, 1st Cong. ch. 37 05
Westfield, 1st Cong. ch. 143 85
West Groton, Union Cong. ch. 30 00
Westminster, 1st Cong. ch. 18 15
West Springfield, 1st Cong. ch., 64; Mrs. Hannah M. Brooks, 100, 164 00
Whitinsville, Friend, 50 00
Whitman, 1st Cong. ch. 22 75
Winchester, Harrison Parker, 50; H. A. Pressey, 1, 51 00
Woburn, Emma F. Fowle, 2 00
Worcester, Central Cong. ch., 500; Union Cong. ch., 114.27; Pilgrim Cong. ch, 107.65; John C. Berry, 25; Henry Lovell, 10; Gordon Berry, 5; S. E. Balcom, 3; M. Gertrude Jones, 2; E. M. A., 1, 767 92
Wrentham, Original Cong. ch. 25 00
——, Friend, 50 00
——, A deceased friend, 4,000 00—14,584 11

Legacies. — Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l, 116 00
Lynn, Martha F. Harney, 1,182 50—1,298 50

15,882 61

Rhode Island

Barrington, Chas. H. Bowden, 2 00
East Providence, United Cong. ch. 18 34
Newport, Luella K. Leavitt, 15 00
Pawtucket, 1st Cong. ch., 65; Edward S. Bowen, 10, 75 00
Providence, Beneficent Cong. ch., in memory of G. E. L., 25; Louise B. Smith, 1, 26 00
River Point, Cong. ch., H. M. Clarke, 5 00
Tiverton, Cong. ch., of which 1 from Rev. R. D. and H. G. Frost, 10 from Ann E. Brown, 2 from Caroline F. Brown, 23 44——164 78

Young People's Societies

Maine. — Bangor, Forest-av. Y. P. S. C. E., 3; Upton, Y. P. S. C. E., for Mt. Silinda, 4.12, 7 12
Vermont. — Richmond, Sen. Y. P. S. C. E. 2 50
Massachusetts. — Boston, Highland Y. P. S. C. E., Jun. Dept. (Roxbury), toward support Dr. Wm. T. Lawrence, 25; East Longmeadow, 1st Y. P. S. C. E., 5; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; Medfield, 2d Y. P. S. C. E., 5; North Hadley, 2d Y. P. S. C. E., for Adana, 6.27; West Springfield, 1st Y. P. S. C. E., 5, 76 27

85 89

Sunday Schools

Maine. — Kennebunk, Union Cong. Sab. sch., for Madura, 3 50; Portland, Woodfords Cong. Sab. sch., 5.76, 9 26
Vermont. — Chester, Cong. Sab. sch., 16.87; Ludlow, Cong. Sab. sch., for Mindanao, 2.63, 19 50
Massachusetts. — Beverly, Washington-st. Cong. Sab. sch., Prim. Dept., for Pangchwang, 10; Boston, 2d Cong. Sab. sch. (Dorchester), 10; Fall River, Fowler Cong. Sab. sch., 10; Haverhill, Riverside Cong. Sab. sch., 4.81; Holyoke, 2d Cong. Sab. sch., 50; Orange, Central Cong. Sab. sch., for Shaowu, 2.10, 86 91

115 67

MIDDLE DISTRICT

Connecticut

Andover, Mary E. Hyde, 15 00
Barkhamsted, Cong. ch. 7 00
Berlin, 2d Cong. ch. 85 00
Bridgeport, 1st Cong. ch., Emma F. Eames, 3; Mrs. J. Sterling Van Tassel, 10; Mary E. Witt, 3, 16 00
Bristol, Cong. ch., of which 25 from Epaphroditus Peck, 225 00
Canterbury, 1st Cong. ch. 20 25
Centerbrook, Cong. ch. 5 09
Clinton, Carrie F. Hull, 1 00
Colchester, 1st Cong. ch., Abby G. Willard, 1 00
Colebrook, Cong. ch. 30 00
Cromwell, 1st Cong. ch. 87 84
Danielson, Westfield Cong. ch. 19 70
Derby, 1st Cong. ch. 72 05
Eastford, Cong. ch. 14 60
East Hampton, Cong. ch. 12 66
Greenwich, 1st Cong. ch. 15 00
Guilford, 3d Cong. ch., for Shaowu, 50; 1st Cong. ch., 8, 58 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 20 00
Hartford, Farmington-av. Cong. ch., toward support Rev. H. I. Gardner, 472.76; Windsor-av. Cong. ch., 250; Park Cong. ch., toward support Rev. A. B. DeHaan, 150; Mrs. B. W. Loveland, 5; Job Williams, 5; Geo. Calder, 5; O. B. Purinton, 2, 889 76
Harwinton, Cong. ch., Friend, 2 00
Kent, Cong. ch. 17 73
Litchfield, 1st Cong. ch. 61 17
Manchester, 2d Cong. ch. 212 20
Mansfield, 1st Cong. ch., 58.44; 2d Cong. ch., Rev. Lewis G. Rogers, 5, 63 44
Mansfield Center, Chas. H. Learned, 1 00
Meriden, 1st Cong. ch., G. T. W., 20; Wilbur H. Squire, 1, 21 00

Milford, Plymouth Cong. ch., Mrs. Owen T. Clarke, 10 00
New Britain, South Cong. ch., D. N. Camp, 25; Mrs. A. N. Goddard, 1, 26 00
New Fairfield, Cong. ch., Levi P. Treadwell, 1 00
New Haven, Dwight-pl. Cong. ch., 300; Plymouth Cong. ch., 70; Danish Cong. ch., 10.68; Westville Cong. ch., Rev. C. F. Luther, 2.50; Simeon E. Baldwin, 100; Henry W. Farnam, 50; Ellsworth Huntington, 10; Mrs. C. E. M. Lockwood, 2, 545 18
Newington, Edwin S. Welles, 5; Agnes W. Belden, 5, 10 00
New London, 1st ch. of Christ, Mrs. L. E. Learned, 5 00
New Milford, Mrs. Lucy M. Surrill, 5; Emeline Goode, 1, 6 00
Norfolk, Louise P. Stevens, 10 00
North Haven, Cong. ch., Grace L. Dickerman, for Aintab, 5 00
Norwich, 1st Cong. ch., Friend, 5; Wm. Finlayson, 1, 6 00
Oakville, George H. Smith, 1 00
Old Lyme, Friend, 200 00
Old Saybrook, 1st Cong. ch., Arrietta H. Acton, 10 00
Plantsville, Cong. ch. 33 81
Plymouth, Edith E. Sutliffe, 2 00
Pomfret, 1st Cong. ch. 11 00
Portland, 1st Cong. ch., Sarah J. Case, 2 00
Rockville, Miss J. M. Schmogro, 5 00
Salisbury, Jane R. Hubbard, 2 00
Shelton, Mrs. C. G. Beard, 5 00
South Manchester, Swed. Cong. ch. 8 00
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 157 00
South Windsor, Lucinda Willey, 2 00
Suffield, 1st Cong. ch. 132 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 482 00
Thompson, Cong. ch. 23 29
Torrington, 1st Cong. ch. 7 50
Wallingford, 1st Cong. ch., Mrs. Mary C. Kepner, 10 00
Watertown, 1st Cong. ch. 51 46
West Suffield, Cong. ch. 11 77
Windham, 1st Cong. ch. 39 19
Windsor, 1st Cong. ch. 30 11
Winsted, Edith C. Hine, 2 67
Woodstock, 1st Cong. ch. 14 25
——, Friend, 500 00—4,340 72

Legacies.—Winchester, Rev. Henry A. Russell, by James E. Dean, Adm'r, 995 82
Winsted, Horace B. Morse, by Mrs. Lillie M. Abrams, Ex'x, 500 00—1,495 82

5,836 54

New York

Angola, Miss A. H. Ames, 1 50
Aquebogue, Cong. ch., Mrs. David H. Young, 1 00
Barnard, James B. Castle, 1 00
Batavia, Chas. D. Case, 5 00
Brooklyn, ch. of the Evangel, 71.90; Josephine L. Roberts, for Mindanao, 30; Miss J. P. Roberts, for Pangchwang, 15; Fanny D. Fish, 5, 121 90
Buffalo, Plymouth Cong. ch., for Aruppukottai, 3 00
Cambria, Cong. ch. 6 00
Canaan, Cong. ch. 10 55
Canandaigua, 1st Cong. ch., Friend, 5 00
Clifton Springs, Mrs. Lewis Bodwell, 20 00
East Bloomfield, Cong. ch., Woman's For. Miss. Soc. 5 00
Elbridge, Cong. ch. 40 00
Fredonia, In memoriam Homer T. Fuller, 10 00
Gloversville, 1st Cong. ch. 141 41
Honeoye, Cong. ch. 20 00
Ithaca, 1st Cong. ch., Edward R. Minns, 5 00
Jamestown, 1st Cong. ch., 85; Rev. Elliot C. Hall, 100, 185 00
Java, Cong. ch. 20 00
Kiantone, Cong. ch. 14 00
Malone, Mrs. O. J. Lawrence, 2 00
Morrisville, Cong. ch. 20 00
New Village, 1st Cong. ch. 9 25
New York, Rev. James M. Whiton, 10; Mrs. Julia Billings, 500; Wm. H. Nichols, 500; Louise C. Hazen, for Shaowu, 50, 1,060 00
Orient, Cong. ch. 35 00
Phœnix, 1st Cong. ch. 10 00
Rensselaer Falls, Cong. ch. 3 64
Riverhead, Mrs. Mary P. Buckley, 1 00
Rochester, Friend, 25 00
Rye, Mrs. J. H. Shield, 1 00
Warsaw, Cong. ch., Miss A. C. Walker, 2; George T. Monroe, 2, 4 00
West Winfield, Immanuel Cong. ch. 50 00
White Plains, Mrs. E. J. T. Vining, 10 00
Woodville, 1st Cong. ch. 15 00—1,861 25

New Jersey

Bloomfield, Roger S. Boardman, 3 00
East Orange, Rev. James F. Riggs, 10 00
Lakewood, Mary M. Foote, 30 00
Nutley, St. Paul's Cong. ch. 20 00
Verona, Rev. John R. Pratt, 1 00——64 00

Pennsylvania

Kane, Cong. ch. 43 00
Mt. Carmel, W. T. Williams, 5 00
Philadelphia, Central Cong. ch. 28 39
Pittsburg, Swed. Cong. ch. 12 00
West Pittston, 1st Cong. ch. 5 00——93 39

Ohio

Akron, F. E. Smith, 1 00
Castalia, Cong. ch. 10 00
Cincinnati, Plymouth Cong. ch., of which 2.60 from L. A. 6 50
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 656.25; Archwood Cong. ch., 50; 1st Cong. ch., 36; Park Cong. ch., 25; Puritan Cong. ch., Mrs. Emily V. Moon, 3; James F. Jackson, 10; H. J. Clark, 5, 785 25
Columbus, 1st Cong. ch., of which 225 toward support Rev. M. S. Frame and 1 from Martha J. Maltby, 226; Plymouth Cong. ch., 56.51; Eastwood Cong. ch., 21; Grandview Cong. ch., 13.50; Alice B. Sherman, 1, 318 01
Dayton, F. Dale Barker, 2 00
East Cleveland, East Cong. ch. 9 65
Elyria, 1st Cong. ch., of which 5 from Mrs. Thomas L. Nelson, 82 00
Greenwich, Cong. ch. 6 50
Hudson, Cong. ch. 100 00
Isle St. George, Cong. ch. 4 00
Madison, Central Cong. ch., of which 10 from Miss W. P. Sutton, 18 73
Mansfield, Mrs. R. L. Avery, 10 00
Middlefield, Rev. Horace J. Taylor, 4 00
Mt. Vernon, 1st Cong. ch. 21 00
Oberlin, 2d Cong. ch., 113.95; 1st Cong. ch., of which 10 from Rev. and Mrs. J. K. Kilbourn, 97.98; Mrs. M. C. Thompson, 1, 212 93
Painesville, Cong. ch. 50 00
Ruggles, Cong. ch. 16 16
Sandusky, 1st Cong. ch. 32 01
Springfield, 1st Cong. ch., Sarah C. Frantz, 5 00
Steubenville, Cong. ch. 10 00
Toledo, Central Cong. ch., 57.65; Plymouth Cong. ch., E. M. Scovill, 5; 1st Cong. ch., Mrs. Benjamin H. Whiting, 1, 63 65
Twinsburg, Cong. ch. 9 00
Wauseon, Cong. ch., Mrs. C. C. Greenleaf, 15 00
Wellington, Cong. ch., G. H. Palmer, 5 00—1,797 39

District of Columbia

Washington, Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 400; 1st Cong. ch., 101; Homer N. Lockwood, 25; Margret R. Nourse, 5, 531 00

Virginia

Herndon, Cong. ch. 14 00

Georgia

Waycross, Cong. ch. 79

Florida

Cocoanut Grove, Union Cong. ch. 2 50
St. Petersburg, Cong. ch. 20 09——22 59

Young People's Societies

CONNECTICUT.—Berlin, 2d Y. P. S. C. E., 15; East Hartford, South Y. P. S. C. E., 13.50; Westchester, Y. P. S. C. E., 1, 29 50
NEW YORK.—Orient, Y. P. S. C. E., for Adana, 15 00
NEW JERSEY.—Montclair, 1st Y. P. S. C. E., Baker Mission students, for Mt. Silinda, 30 00
PENNSYLVANIA.—Duquesne, Slavonic Sen. Y. P. S. C. E. 5 00
DISTRICT OF COLUMBIA.—Washington, 1st Y. P. S. C. E. 29 00
108 50

Sunday Schools

CONNECTICUT.—Kent, Cong. Sab. sch., for Mindanao, 5; Mansfield, 1st Cong. Sab. sch., 4; Suffield, 1st Cong. Sab. sch., Young Ladies' Bible class, for Adana, 30; Talcottville, Cong. Sab. sch., 10; Thompson, Cong. Sab. sch., 10, 59 00
NEW YORK.—Albany, 1st Cong. Sab. sch., toward support Rev. and Mrs. J. X. Miller, 15; East Bloomfield, Cong. Sab. sch., 5; New York, Forest-av. Cong. Sab. sch., 5, 25 00
OHIO.—Cleveland, North Cong. Sab. sch., 10; Twinsburg, Cong. Sab. sch., 9, 19 00
FLORIDA.—Lake Helen, 1st Cong. Sab. sch. 10 00
113 00

INTERIOR DISTRICT

Kentucky

Simpsonville, Rev. A Eugene Thomson, 5 00

Tennessee

Grand View, Cong. ch., of which Rev. A. V. Woodworth, 1, 8 00
Knoxville, Mrs. D. H. Geddes, 25——8 25

Louisiana

Jennings, W. P. Cary, 5 00

Texas

Corpus Christi, 1st Cong. ch., Rev. C. L. Harris, 3 00
Dallas, Central Cong. ch. 53 82——56 82

Indiana

Angola, Cong. ch. 4 40
Ridgeville, Cong. ch. 10 00
Whiting, Plymouth Cong. ch. 6 24——20 64

Oklahoma

Gotebo, Peter Weidman, 1 00

Illinois

Alto Pass, Cong. ch., C. B. Holcomb, 1 00
Amboy, 1st Cong. ch., 8.70; Friend, 3, 11 70
Aurora, New England Cong. ch. 29 70
Beardstown, 1st Cong. ch. 20 00
Belvidere, Cong. ch. 14 00
Bloomington, Friend, 9 00
Carpentersville, 1st Cong. ch. 29 64
Chicago, North Shore Cong. ch., 100; Warren-av. Cong. ch., 55.10; Rogers-pk. Cong. ch., 50; California-av. Cong. ch., 43.63; West Pullman Cong. ch., 6; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 10; Mrs. H. E. Miles, 5; Paul Hullhorst, 1, 270 73
Dover, Cong. ch. 48 64
Dundee, 1st Cong. ch., 44.80; F. F. Hall, 2, 46 80
Edelstein, Cong. ch. 2 90
Elmwood, Cong. ch. 8 00
Emington, Cong. ch., Mrs. Luther Clark, 3 00
Freeport, Mrs. O. B. Bidwell, 25 00
Galesburg, East Main-st. Cong. ch., Mrs. W. Davis, toward support Rev. E. W. Felt, 5 00
Geneseo, Hugh Pritchard, 1 00
Granville, A. D. Fisher, 2 00
Lake Geneva, 1st Cong. ch. 28 00
Lamoille, Cong. ch. 9 93
Lawn Ridge, Cong. ch. 3 48
Loda, Warren S. Goodell, for work in China, 100 00
Marseilles, Mr. and Mrs. J. Q. Adams, 25 00
Moline, 2d Cong. ch. 33 80
Oneida, L. G. Wetmore, 5 00
Pana, Faith Cong. ch. 5 00
Paxton, Mr. and Mrs. J. B. Shaw, 50 00
Payson, Cong. ch., of which 500 from L. K. Seymour, 517 50
Peoria, 1st Cong. ch. 150 00
Princeton, 1st Cong. ch. 18 97
Rantoul, Cong. ch. 10 00
Ravenswood, Cong. ch. 51 58
Rockford, 2d Cong. ch., T. G. Allen, 5 00
Roscoe, Cong. ch. 18 75
Sandwich, 1st Cong. ch. 72 00
Somonauk, Union Cong. ch. 20 00
Speer, Cong. ch. 3 48
Streator, Mrs. Ada J. Watson, 1 00
Sycamore, 1st Cong. ch., Emily S. Ward, 25 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 100; Rev. John P. Barrett, 2, 102 00
Winnebago, Cong. ch. 4 00
Yorkville, Cong. ch. 20 13—1,807 73
Legacies.—Belvidere, Corbin Kidder, by Rev. S. T. Kidder, D.D., Ex'r, 590 35
2,398 08

Michigan

Ann Arbor, Friend, 1 00
Detroit, North Woodward-av. Cong. ch., 74.24; Fort-st. Cong. ch., 35.71; 1st Cong. ch., 35; Dolly Francisco, 10, 154 95
Flint, 1st Cong. ch. 7 53
Gaylord, Cong. ch. 5 00
Grand Rapids, Mark Morris, 5 00
Hopkins, 2d Cong. ch. 22 00
Hudson, 1st Cong. ch. 19 60
Jackson, 1st Cong. ch., 43.10; Plymouth Cong. ch., 18, 61 10
Muskegon, Highland-pk. Cong. ch. 3 00——279 18

Wisconsin

Baraboo, 1st Cong. ch. 20 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 45 00
Bloomer, Cong. ch. 2 00
Brandon, Cong. ch. 6 00
Bristol and Paris, Cong. ch. 7 00
Brodhead, Cong. ch., A. Amelia Wales, 9 00
Clintonville, Cong. ch. 10 00
Darlington, John Bray, 25 00
Eagle River, Cong. ch. 5 81
Eau Claire, Mrs. E. W. Allen, 2 00
Elkhorn, 1st Cong. ch. 45 00
Ferryville, Cong. ch. 1 00
Genoa Junction, Cong. ch. 7 00
Madison, Plymouth Cong. ch., 5; 1st Cong. ch., Frances S. Loomis, 5, 10 00
Manitowoc, Walter R. Means, 10 00
Maple Valley, Scand. Cong. ch. 6 00
Menomonie, Valeria A. Knapp, 50 00
Milwaukee, Bethlehem Cong. ch., 14; G. H. H. Davis, 1, 15 00
Randolph, Cong. ch. 11 00
Rosendale, West Cong. ch. 5 00
Sturgeon Bay, Hope Cong. ch. 20 00
Vesper, Cong. ch. 75
Wauwatosa, 1st Cong. ch. 100 00——412 56

Minnesota

Ada, A. L. Hanson, 1 00
Alberta, 1st Cong. ch. 2 40
Cannon Falls, 1st Cong. ch. 10 56
Cass Lake, 1st Cong. ch. 8 05
Clarissa, 1st Cong. ch. 80
Dawson, Cong. ch., A. J. Peterson, 15 00
Detroit, 1st Cong. ch. 12 32
Eldorado, Cong. ch. 2 68
Freedom, Cong. ch. 1 36
Hancock, Cong. ch., Mrs. Addie L. Beggs, 1 00

Hutchinson, Rev. Charles L. Hill, 5; Mrs. Mary E. Hill, 5, 10 00
Lake City, W. F. Wilson, 1 00
Lakeland, Cong. ch. 2 30
Mankato, 1st Cong. ch. 3 66
Milaca, 1st Cong. ch. 5 06
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 163.99; Pilgrim Cong. ch., 18.17; Linden Hills Cong. ch., 17.25; Fremont-av. Cong. ch., 17.25; Lynnhurst Cong. ch., 12.88; Union Cong. ch., 11.65, 241 19
Northfield, Carleton Mission of Carleton College, toward support Rev. Percy T. Watson, 500; Mr. and Mrs. Robert Watson, 6; Friend, 75, 581 00
Rochester, W. J. Eaton, 50 00
St. Clair, Cong. ch. 2 50
Stewart, 1st Cong. ch. 2 52
Wabasha, Cong. ch. 10 00
Wayzata, Cong. ch. 18 42
Zumbrota, Cong. ch. 4 44
———, Friend, 100 00—1,087 26

Iowa

Ames, 1st Cong. ch., Mrs. Lydia C. Tilden, 5 00
Britt, 1st Cong. ch. 6 44
Davenport, Berea Cong. ch. 10 64
Des Moines, Plymouth Cong. ch., 92.84; North-pk. Cong. ch., 38.50; Greenwood Cong. ch., 13.15, 144 49
Dubuque, 1st Cong. ch., 71; Summit Cong. ch., 2.35, 73 35
Dunlap, Friend, 10 00
Eddyville, Cong. ch. 4 15
Eldora, 1st Cong. ch. 60 00
Elkader, Cong. ch. 6 65
Farnhamville, Cong. ch. 46 55
Fort Dodge, Cong. ch., Mrs. O. M. Ollison, 15 00
Glenwood, Cong. ch. 8 56
Grinnell, Classmates, toward support Rev. A. B. DeHaan, 15 00
Little Rock, 1st Cong. ch. 10 00
Manchester, E. B. Stiles, 10 00
Mason City, 1st Cong. ch. 23 09
Montour, Friend, 1,000 00
New Hampton, 1st Cong. ch. 23 12
Quasqueton, Cong. ch. 3 72
Sibley, Cong. ch., Hugh E. Walton, 5 00
Sloan, 1st Cong. ch. 13 44
Toledo, S. H. Overholser, 1 00
Victor, Cong. ch. 10 00
Wesley, 1st Scand. Cong. ch. 3 19
———, Friend, 2 00—1,510 39

Missouri

Joplin, East Cong. ch. 2 00
Kansas City, Westminster Cong. ch., 500; 1st Cong. ch., 277.20; Metropolitan Tab. Cong. ch., 17; F. L. Bidwell, 15, 809 20
Lebanon, 1st Cong. ch. 14 68
Maplewood, Cong. ch. 9 00
St. Joseph, Tab. Cong. ch. 46 67
St. Louis, Hope Cong. ch., 10; 1st Cong. ch., 2; Elena W. Snow, 5; Edward A. Weber, 2, 19 00—900 55

North Dakota

Cooperstown, 1st Cong. ch. 50 00
Hillsboro, 1st Cong. ch. 3 00
Kulm, Conference of Ger. Cong. chs. 358 00
Lignite, C. O. Clinton, 1 00
Niagara, Cong. ch. 7 35—419 35

South Dakota

Aberdeen, Cong. ch. 6 91
Badger, Cong. ch. 5 00
Belle Fourche, Cong. ch. 15 58
Fort Pierre, G. E. Sumner, 10 00
Highmore, Cong. ch. and Sab. sch. 5 00
Hot Springs, Wm. Black, 4 00
Mission Hill, Cong. ch. 3 50
Preston, Cong. ch. 2 14
Redfield, L. W. Black, for Mindanao, 20 00
Virginia, Cong. ch. 20 00
Willow Lake, 1st Cong. ch. 5 00
Yankton, Cong. ch. 55 00—152 13

Nebraska

Adams, Margaret E. Cook, 3 00
Chadron, Ezra B. Geer, 5 00
Cowles, Cong. ch. 12 00
Lincoln, 1st Cong. ch. 50 00
Long Pine, Cong. ch. 18 00
Rising City, 1st Cong. ch. 10 00
Sutton, 1st Cong. ch. 3 00
Waverly, Tithe, 5 00—106 00

Kansas

Carbondale, Cong. ch. 3 00
Emporia, Rev. D. M. George, 1; Hugh Thomas, 1; John Maddock, 1; D. C. Jones, 1, 4 00
Kansas City, 1st Cong. ch., Henry Binnian, 5 00
Topeka, 1st Cong. ch., 34; Rev. J. E. Kirkpatrick, 1; Emma Wallace, 18, and A. B. Whiting, 18, for Aruppukottai, 71 00
Wamego, Mrs. Robert Enlow, 1 00
Wellington, 1st Cong. ch. 17 50
White City, Rev. James Wilde, for work in Turkey, 2 50
Wichita, Plymouth Cong. ch. 18 00—122 00

Montana

Great Falls, 1st Cong. ch. 4 85

Colorado

Boulder, 1st Cong. ch. 63 69
Colorado Springs, 1st Cong. ch., of which 108.33 toward support Rev. Henry Fairbank and 75 from Mrs. Augustus G. Upton, 183 33
Denver, 1st Cong. ch., Mrs. Mary P. Boller, 1 00
Greeley, Rev. F. Sattler, 2 00—250 02

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., of which 2 for Turkey and 2 for Africa, 4 00
Texas.—Dallas, Central Y. P. S. C. E., for Adana, 7 50
Illinois.—Chicago, Kenwood Evan. Y. P. S. C. E., for Madura, 20 00
Michigan.—Vanderbilt, Y. P. S. C. E. 3 00
Wisconsin.—Beloit, 1st Cong. ch., Girls' Guild, toward support Rev. M. W. Ennis, 17; Grand Rapids, 1st Y. P. S. C. E., for work in West Africa, 5, 22 00
Minnesota.—Minneapolis, Mizpah Y. P. S. C. E. 2 27
Iowa.—Earlville, Y. P. S. C. E., for Foochow, 30 00
Missouri.—Old Orchard, Y. P. S. C. E. 5 00
Nebraska.—Aurora, Y. P. S. C. E., for Harpoot, 30 00
123 77

Sunday Schools

Texas.—Dallas, Central Cong. Sab. sch. 14 27
Indiana.—Fort Wayne, Plymouth Cong. Sab. sch., Prim. Dept., 3; Terre Haute, Plymouth Cong. Sab. sch., for Shaowu, 2.63, 5 63
Illinois.—Downers Grove, Cong. Sab. sch., for North China, 30; Dwight, Cong. Sab. sch., 15; Lee Center, Cong. Sab. sch., 7, 52 00
Wisconsin.—Madison, Pilgrim Cong. Sab. sch., toward support Rev. C. B. Olds, 20.11; New Richmond, Cong. Sab. sch., 3.03, 23 14
Minnesota.—Minneapolis, Pilgrim Cong. Sab. sch. 5 01
Iowa.—Des Moines, Pilgrim Cong. Sab. sch., 5; Sloan, 1st Cong. Sab. sch., 5.79, 10 79
Missouri.—Old Orchard, Cong. Sab. sch. 7 00
North Dakota.—Fessenden, Cong. Sab. sch., for Sholapur, 8 15
South Dakota.—Fairfax, Bethlehem Ger. Cong. Sab. sch., 5; do., Hope Ger. Cong. Sab. sch., 3.40, 8 40
Nebraska.—Hastings, 1st Ger. Cong. Sab. sch. 10 00
Colorado.—Greeley, Ger. Cong. Sab. sch., 9; 1st Cong. Sab. sch., for Mt. Silinda, 7.50; Manitou, 1st Cong. Sab. sch., 25, 41 50
185 89

PACIFIC DISTRICT

Washington

Anacortes, Pilgrim Cong. ch., Mrs. A. Allan, 1 00
Arlington, Cong. ch. 5 00
Bellingham, Fred Boys, 3; Mrs. Emeline L. Cole, 1, 4 00
Everett, W. C. Baker, 1 00
Hillyard, Cong. ch., Hattie Gaines, for native worker, care Rev. E. Fairbank, 6 25
Ritzville, Brotherhood Conference, 10 00
Seattle, Pilgrim Cong. ch., David Whitcomb, 10; Beacon Hill Cong. ch., 5, 15 00
Spokane, Plymouth Cong. ch. 40 00
Sprague, Cong. ch., Rev. Jonathan Edwards, 1 00
Sultan, Cong. ch. 5 00
Tacoma, Plymouth Cong. ch. 25 00——113 25

Oregon

Hillsboro, 1st Cong. ch. 7 95
Lake View, Charles Dunlap, 1 50
Lebanon, I. Carleton, 10 00
Oregon City, 1st Cong. ch. 6 76
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; University-pk. Cong. ch., 10; Hassalo-st. Cong. ch., 9.50; Mrs. G. M. Parker, 2, 271 50
Springbrook, Rev. C. T. Whittlesey, 3 36——301 07

California

Berkeley, 1st Cong. ch. 81 25
Claremont, Friend, 1 00
Duarte, Mrs. Sadie E. Dickey, 5 00
Fresno, 1st Cong. ch. 8 00
La Mesa, W. A. Waterman, 10 00
Los Angeles, 1st Cong. ch., Friend, 15; Plymouth Cong. ch., Rev. F. W. Fairfield, 5; Rev. F. N. Greeley, 5, 25 00
Los Gatos, E. B. Singer, 140 00
Oakland, 1st Cong. ch. 11 00
Ontario, William F. G. Blaikie, 50 00
Oroville, Cong. ch. 100 00
Pasadena, 1st Cong. ch., Anna L. Meeker, 5 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
San Diego, G. W. Marston, 500 00
San Francisco, 1st Cong. ch. 250 00
Sunol Glen, Cong. ch. 15 00
Tulare, Cong. ch. 10 00—1,226 25

Young People's Societies

Washington.—Seattle, Columbia Y. P. S. C. E., for Madura, 11.90; Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15, 26 90
Oregon.—Ashland, Jun. Y. P. S. C. E., for Inghok, 5 00
31 90

Sunday Schools

New Mexico.—Gallup, Cong. Sab. sch. 5 00
Washington.—Wallula, Cong. Sab. sch. 3 20
Oregon.—Freewater, Federated Cong. Sab. sch. 2 35
California.—Hawthorne, Cong. Sab. sch., 4.35; Long Beach, Cong. Sab. sch., 60; San Francisco, Bethany Cong. Sab. sch., for Sholapur, 15, 79 35
89 90

MISCELLANEOUS

China

Peking, N. S. Hopkins, 10 00

Austria

Prague, ch., for work in Africa, 8 43
———, chs., 13.67, and through *Betanie*, 106.02, for Shaowu, 119 69——128 12

Japan

Tokyo, Ruth Ragan, for Aruppukottai, 30 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Asso., for salary Dr. C. T. Sibley and Miss Mathewson and other expenses, 1,451 11

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,798 61
For site for girls' school, Smyrna, 8,330 00
For furnishings, girls' school, Van, 53 00
For housekeeping allowance of missionary, Ahmednagar, 75 00
For Japan Fund for summer cottages, 1,000 00
For library shelves, Barcelona, 200 00
For expenses of missionary, Sidney to Kusaie, 97 35
For salaries of missionaries, Western Turkey, 658 51
For salary of missionary, Madura, 299 00
For salary of missionary, Foochow, 307 50
For salaries of missionaries, Spain, 300 00
For new building, girls' school, Mardin, 2,000 00
For furnishings, girls' school, Van, 100 00—26,218 97

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,570 75

From Woman's Board of Missions for the Pacific
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 1,000 00

30,789 72

Additional Donations for Special Objects

Maine.—Camden, Cong. Sab. sch., Prim. class, for Shattuck Hall, Oorfa, 2; Machias, Friend, for hospital, care Dr. H. N. Kinnear, 1, 3 00
New Hampshire.—Manchester, 1st Cong. ch., Electa M. Priest, for pupil, care Rev. Wm. Hazen, 15 00
Vermont.—Richmond, Cong. Sab. sch., Philathea class, for work, care Dr. Katherine Scott, 1 00
Massachusetts.—Amherst, College Cong. ch., for work, care Rev. A. H. Clark, 118.69; Andover, Rev. C. C. Torrey, for church building, care Mrs. T. D. Christie, 5; Auburndale, Extra-Cent-a-Day Band, for work, care Miss Nellie J. Arnott, 15; Boston, Union Cong. ch., Friend, for work, care Dr. H. N. Kinnear, 42.75; do., Central Cong. ch., for work, care Rev. R. A. Hume, 25.50; do., 2d Cong. Sab. sch. (Dorchester), Z. A. Norris's class, for native worker, care Dr. E. L. Bliss, 37.50; do., Friend, through Rev. J. L. Fowle, for Angora Chapel, Turkey, 10; Braintree, Chas. S. Bates, toward the Sarah Bates Mem. Press, care Rev. W. H. Sanders, 1,000; Chelsea, Friend, for work, care Dr. H. N. Kinnear, 1; Lowell, 1st Cong. Sab. sch., Prim. Dept., for work, care Rev. W. P. Elwood, 17; Monson, Emily J. Chapman, for hospital, care Dr. H. N. Kinnear, 5; Montague, Cong. Sab. sch., for native pastor, care Rev. E. H. Smith, 50; Newton, Friends, for evangelistic work, care Rev. Lewis Hodous, 3.84; Northampton, Edwards Cong. ch., 1, and Edwards Y. P. S. C. E., 5, both for hospital work, care Dr. F. F. Tucker, 6; do., Clarke Normal Asso., for King School, Marsovan, 50; do., Teachers' Asso. of the Pa. Inst. for the Deaf, for the King School, Marsovan, 25; Somerville, Highland Cong. ch., Climena Philbrick, for pupil, care Rev. E. H. Smith, 10; South Acton, Mrs. H. W. Tuttle, for boys' industrial work, Oorfa, 1; Southboro, Pilgrim Cong. ch., for bed in hospital, care Dr. F. F. Tucker, in memory of Mrs. Ada Stevens Fisher, 18; Springfield, South Cong. ch., Mrs. J. H. Appleton, for operating furniture in Wai Hospital, care Dr. and Mrs. L. H. Beals, 1,000; do., Union Chinese Mission, for work, care Rev. C. A. Nelson, 25; Westboro, Evan. Cong. Sab. sch., Cady class, for village school, care Rev. Edward Fairbank, 40; Westfield, Mrs. Jane A. B. Greenough, for work, care Rev. L. S. Crawford, 50; Worcester, Hope Cong. ch., for native preacher, care Rev. E. H. Smith, 30; do., Hope Y. P. S. C. E., for native worker, care do., 18; do., G. Henry Whit-

comb, for hospital, care Dr. W. A. Hemingway, 100, 2,704 28

RHODE ISLAND. — Pawtucket, Armenian Cong. ch., Ladies' Soc., for Osmanieh Mem. ch., care Rev. W. N. Chambers, 6 75

CONNECTICUT. — Bridgeport, 2d Cong. Sab. sch., for Pasumalai School, care Rev. J. P. Jones, 13.30; Elmwood, Cong. Sab. sch., for work, care Rev. H. G. Bissell, 10; do., Bissell Mission Band, for pupils, care Mrs. H. G. Bissell, 12; Guilford, Mrs. Chas. F. Leete, for church fund, care Mrs. J. H. DeForest, 2; Mansfield Center, Chas. H. Learned, for hospital, care Dr. H. N. Kinnear, 10; Middletown, 1st Cong. Sab. sch., for high school, care Rev. R. S. Stapleton, 25; New Haven, Mrs. Sarah A. Danforth, for work, care Rev. J. S. Porter, 25; North Haven, Mrs. Geo. B. Todd, 5, and Marion Patten, 15, both for church fund, care Mrs. J. H. DeForest, 20; Old Saybrook, E. G. Rowland, for hospital, care Dr. W. A. Hemingway, 10; Preston City, Cong. Sab. sch., for work, care Rev. C. E. Clark, 5; Talcottville, John G. and Ruth M. Talcott, in memory of Samuel A. Talcott, for Jasper Porter Mem. Hall, care Rev. J. S. Porter, 100; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Woodstock, Mr. and Mrs. J. M. Paine, 10, and Sarah Lyon, 1, both for church, care Rev. E. H. Smith, 11; ———, Friend, for Byculla School, care Rev. Wm. Hazen, 200, 446 30

NEW YORK. — New York, Arthur C. James, for purchase of land for girls' boarding school, Monastir, 4,400; do., Rebecca S. Lowrey, for hospital, care Dr. H. N. Kinnear, 5; Sherburne, through Rev. W. N. Chambers, for Osmanieh Mem. Church, 12.87, 4,417 87

NEW JERSEY. — Glen Ridge, Cong. Sab. sch., for student, care Rev. John Howland, 30; Haddonfield, Mrs. C. A. Lynde, of which 50 for work, care Dr. T. B. Scott, and 50 for work, care Rev. E. Fairbank, 100; Keansburg, Mrs. F. R. Hill, for work, care Rev. H. K. Wingate, 10, 140 00

PENNSYLVANIA. — Mercersburg, Anna Myers, for hospital, care Dr. H. N. Kinnear, 3; Morristown, John K. Heebner, for work, care Miss Flora K. Heebner, 28.09; New Castle, Mary E. McJunkin, for work, care Rev. F. J. Woodward, 15; Ogontz, Ogontz School, for work, care Rev. T. D. Christie, 15; Pennsburg, Y. W. C. A. of Perkiomen Seminary, for work, care Miss F. K. Heebner, 30, 91 09

OHIO. — Cleveland, Collinwood Cong. ch., Woman's Asso., for work, care Mrs. G. G. Brown, 5; do., Rev. Dwight Goddard, for church, care Rev. E. H. Smith, 400; Oberlin, 2d Cong. ch., Andrew Auten, for work, care Rev. E. C. Partridge, 25; do., Oberlin-Shansi Mem. Asso., for native helper, Shansi, 83.33; do., Rev. Irving W. Metcalf, for hospital building, care Dr. H. N. Kinnear, 500; do., Mr. and Mrs. E. L. Clarke, for native helper, care Rev. Geo. D. Wilder, 15; Springfield, Ruth Arnold, for pupil, care Miss Irene L. Dornblaser, 5; Youngstown, John J. Thomas, for pupil, care Rev. J. P. Jones, 40, 1,073 33

FLORIDA. — Eustis, Mrs. Julia Farran, for church, care Rev. E. H. Smith, 10 00

MISSISSIPPI. — Moorhead, Y. P. S. C. E. of Almeda Gardner Indus. School, 10, Mrs. A. M. Pond, 5, Frances A. Gardner, 5, and E. M. Gardner, .50, all for orphans, care Mrs. M. L. Sibley, 20 50

ILLINOIS. — Amboy, Friend, for hospital, care Dr. H. N. Kinnear, 2; Chicago, Summerdale Cong. ch., Woman's Miss. Soc., 6.55, and Summerdale Cong. Sab. sch., 11, both for Edgar B. Wylie School, care Rev. J. J. Banninga, 17.55; do., Victor F. Lawson, for printing press, care Rev. W. H. Sanders, 100; Peoria, Miss M. H. Bradley, for hospital, care Dr. H. N. Kinnear, 2; Rockford, Mrs. Ralph Emerson, for church fund, care Mrs. J. H. DeForest, 1.50; Shabbona, Cong. Sab. sch., Prim. Dept., for pupil, care Rev. R. A. Hume, 5.65; ———, Friend, for work in Japan, 1, 129 70

MICHIGAN. — Alpena, 1st Cong. ch., Women's Asso., for work, care Rev. J. H. Dickson, 25; Grand Rapids, 1st Cong. ch., Men's Fellowship Club, for work, care Rev. J. X. Miller, 50, 75 00

MINNESOTA. — Ada, B. F. Tenney, for use of Rev. C. E. Ewing, 5; Four Oaks, Cong. ch., Ladies' Aid, for pupil, care Miss E. M. Atkins, 5; Minneapolis, Pilgrim Cong. ch., H. N. Leighton, for school, care Rev. H. K. Wingate, 50; do., F. W. Lyman, for work, care do., 50; Northfield, Friend, for hospital, care Dr. P. T. Watson, 100, 210 00

IOWA. — Cedar Falls, Friends of Miss Delpha Davis, for work, care Miss Delpha Davis, 16; Sibley, Friends, for work, care Rev. L. J. Christian, 7.91, 23 91

MISSOURI. — La Belle, Mrs. S. F. Johnson, for school, Bible-woman, and pupils, care Miss Annie E. Gordon, 175 00

NORTH DAKOTA. — Carrington, Cong. Sab. sch., for school, care Rev. John X. Miller, 15 00

SOUTH DAKOTA. — Tyndall, Cong. ch., John Pfaff, for work, care Rev. C. R. Hager, 5 00

NEBRASKA. — Arlington, Friend, for pupil, care Mrs. H. S. Galt, 5 00

KANSAS. — Lakin, Y. P. S. C. E., for pupil, care Mrs. H. A. Maynard, 28; Leavenworth, 1st Cong. ch., for work, care Rev. and Mrs. J. C. Perkins, 12; Norton, Beatrice Baker, for Bible-woman, care Rev. T. S. Lee, 85, 125 00

CALIFORNIA. — Los Angeles, Ross A. Harris, for work, care Dr. H. N. Kinnear, 50; do., Mrs. E. L. D., for work, care Rev. Paul L. Corbin, 30; Ontario, Mr. and Mrs. Chas. A. Pierce, for native worker, care Rev. J. P. Jones, 25; Pasadena, 1st Cong. ch., Anna L. Meeker, for hospital, care Dr. H. N. Kinnear, 5, 110 00

CANADA (SASK.). — Drinkwater, R. C. Theobald, for bed in hospital, care Dr. F. F. Tucker, 8; Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Toronto, Friend, for pupil, care Miss Annie E. Gordon, 15, 73 00

MEXICO. — Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

AUSTRIA. — Prague, ch., 6.17, and through *Betanie*, 9.23, both for orphans, care W. E. D. Ward, 15 40

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

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For work, care Mrs. E. F. Carey,	8 00	
For pupil, care Rev. F. E. Jeffery,	15 00	
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For use of Dr. D. M. B. Thom,	20 00	41 50

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For work, care Rev. C. H. Maas,	15 00	45 00
		29,103 04
Donations received in July,		3,774 26
Legacies received in July,		80,334 77
		84,109 03

Total from September 1, 1911, to July 31, 1912. Donations, $715,253.67; Legacies, $96,092.89 = $811,346.56.